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THE Bible Champion

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*Continues The Sermonizer, Student and Teacher, Preacher's Assistant,
Preacher's Magazine, and Preacher's Illustrator.*

TEN thousand saints are ready to testify that their periods of most rapid and unmistakable spiritual growth have been their periods of trouble. The winter accomplishes more than the summer for the soul's development and advancement. The valley of weeping is a well of living waters, and the barren heights a dewy and pleasant field. And grace prepares trial—the grace of our Saviour, our Leader, our Lover. He has been in the cold and frost before us, and He will take care that our winter is not nearly so keen as His. His made His heart bleed; it slew Him outright; ours, through His wise and tender tuition, will instruct us, brace us, ripen us into His own likeness.—*Alexander Smellie.*

FRANK J. BOYER, PUBLISHER, READING, PA.

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THE BIBLE CHAMPION

Official Organ of the Bible League of North America

Formerly the American Bible League

An Organization formed to promote a true knowledge of
the Bible and consequent faith in its Divine Authority.

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The Bible Champion---August, 1919

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The Bible League of North America

An Organization Formed to Promote a True Knowledge
of the Bible and Consequent Faith in Its Divine Authority.

ITS OBJECT AND PURPOSES



THE Bible League of North America has for its object the inauguration of methods to counteract the destructive tendencies of Biblical Higher Criticism and to set in clear light the arguments, both old and new, which establish the claims of the Bible as the Inspired Word of God, and the Perfect Rule of Religious Faith and Practice.

One of the most effective means to this end is the holding of Bible Conferences, where opportunity presents—anywhere, from coast to coast—to arouse interest in this great work. These Conferences are in charge of the General Secretary of the Bible League, the Rev. Jay Benson Hamilton, 24 East 125 St., New York, N. Y., who is also Editor of *THE BIBLE CHAMPION*, and who devotes his entire time to this work. Explanation of plan of conferences and securing dates may be had for the asking.

The Bible League of North America has a message for America. Dr. Hamilton is commissioned to deliver this message. His experiences proves him especially adapted to win success in work of this kind. At these Bible Conferences Dr. Hamilton delivers a series of addresses in two parts:

Part 1—The Old Book—Maintaining the integrity and authority of the Bible as the Inspired, Infallible Word of God, as outlined below. The addresses of

Part 2 declare the Duty of the Church to maintain in comfort the Ministers of God; especially those who have given their lives to the service of God, and remain in weakness and old age. As all denominations are seeking ways and means to pay this debt of love, the addresses of Part 2 may make part of the program as local needs and conditions may suggest.

PART 1.—THE OLD BOOK

1. **"The Miracle Man,"** Who knew Everything and could do Anything. Born of a Virgin, 2,000 years ago; "was dead; He liveth and is alive for evermore." (Rev. 1: 18.)

2. **"The Miracle Workers of Today."** They daily see the fulfillment of the Prophecy of *The Miracle Man*, "The works that I do, shall ye do, and greater works shall ye do." (John 14: 12.)

3. **"The Celestial Wireless."** The Miracle Workers' Secret and Medium of Power. "Before they call, I will answer; and while they are yet speaking, I will hear." (Isaiah 65: 24.)

4. **"The Modern Prophet, a Lawyer."** "To the Law and to the Testimony." (Isaiah 8: 20.)

The enthralling tale of how God inspired Lawyers and Judges to create a sure place of defence for His Word, immune from successful assault. The unanimous decisions of the Courts of the Civilized World, for three centuries, are the impregnable shield for Divine Truth.

5. **"When the Bible Was Blotted Out."** A Parable relating what happened when God took from the World forever, His Word, and all that It had revealed. (Amos 8: 11, 12.)

"When the Bible Was Blotted Out"

Can you imagine the result if God were to take out of the World Forever, His Revealed Word? The Law of God, The Truth of God, The Love of God, never to be seen again in word, sign or symbol! The Life of Jesus, His Marvelous Acts, His Wonderful Words Gone Forever! Dr. Hamilton Pictures the effect upon The Church, The Home, The Courts, The Theater, Business Literature, Music, Art, Politics, Journalism, Masonry and all Fraternities. The greatest Tragedy of all was the World War without a Bible; the effect in Camp, Trench, Field, Hospital, Death in Sea and Sky and Land, can only be hinted at. The terror and despair are beyond words.

New York City

When the Parable was read before the Presbyterian Ministers' Meeting, New York City, the President, Rev. Daniel Hoffman Martin, D.D., called upon a number of the eminent and

distinguished Ministers to give their impression of the Parable. Rev. S. B. Dunn, D.D., was the first who spoke. In connection with a very beautiful, fraternal greeting, he characterized the Parable as "a marvelous production of imaginative genius—a new dialectic in Bible defense. Were I a Methodist Bishop, I would pull the speaker out of a local pulpit and send him out over the land to read this Parable in a Parish Nation-wide."

Washington, D. C.

"Your Parable, 'When the Bible Was Blotted Out,' read before the Pastors' Federation, took the brethren by storm, as you must have seen by the tempest of applause that followed. The many expressions of desire for its publication, very plainly evidence that it should be brought before the general public—so confirming of faith would it be, so informing, inspiring, yes, *enthusing*. The printed page would be good—excellent; but your voice would be better. Can you not take the field and put your personality into the Parable, and so give your splendid presentation double force for good?"

Philadelphia

The startling paper, "When the Bible Was Blotted Out," was presented by Rev. Jay Benson Hamilton, D.D., at the meeting of the Presbyterian Ministerial Association of Philadelphia and Vicinity on Monday, June 11. The closest attention was given as the awful premise was stated, and the after-effects were depicted. The great comfort was constantly in mind as Dr. Hamilton unfolded his plot that the premise could not be true. Probably the great place of "the Book" in world life was never more vividly realized.

PART 2.—THE OLD MINISTER

1. **"From the Pulpit to the Poor-House."** A Crusader who was in the enjoyment of the pleasures, privileges and perquisites of one of the greatest churches of his denomination turned aside to tramp the continent. He became almost a stranger to his family for many years. He made more journeys and longer ones than the average commercial traveller; he delivered more addresses than the average pastor; he filled more newspaper columns with original matter than the average editor; he conducted a correspondence more voluminous than that of many great business houses; he received a bare subsistence for himself and family. All his friends declared him madder than the maddest March hare. He believed God had called him to arouse his Church to a knowledge and consciousness of the sin and shame of her neglect of worn-out Ministers and the widows and orphans of deceased Ministers.

"From the Pulpit to the Poor-House" was the instrument which under God inspired the whole movement. Written without a purpose other than to secure from a single congregation a generous sum for old ministers, it was developed into a general address and then issued in book form. This book was sent to editors to review, which will explain why so many made the book their text while discussing the general question. Others accepted contributed articles and upon them based their editorials. Others took occasion to refer to addresses delivered at conferences or conventions by the Crusader. No attempt has been made to harmonize or even arrange the clippings. They covered the whole land and could be multiplied a thousand times, so general and widespread was the hearing the cause obtained.

The Great Denomination is now piloting the way for all Churches to do their whole duty to those Heroes and Heroines, who yet remain, of whom the World is not worthy. The day-dawn which the Crusader saw at midnight is at hand, full of comfort and blessing for the Veteran Minister.

2. **"When the Ministers Struck."** A Parable relating what happened when every Church was closed, and the mouth of all Ministers was sealed. (Ezekiel 3: 26.)

A Christian lady who attended Dr. Hamilton's Bible Conferences in St. Louis, Mo., and heard the Parables, said to a friend: "I thought the stories were quite fanciful and far-fetched, until our Churches were closed; then I realized how quickly a condition might overtake us which would make the Parables anything but unreasonable.

3. **"The World's Greatest Money-Makers."** "They approve themselves as Ministers of God, in much patience, in distresses, in long suffering; *as poor, yet making many rich.*" (2 Corinthians 6: 4-10.)

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The Arena

The Well-known Unknown

BY THE EDITOR.



HE Pseudo-Game is one of the most popular diversions. It begins in the beginning. The nursery is the birthplace of the make-believe. The first mother looking into the eyes of the first baby, exclaimed in ecstasy, "I have gotten a *man* from the Lord." It takes two full pages, and more, of the New Standard Dictionary, to give the combinations of *pseudo* and their meaning. We can suggest but a tiny bit of the literary pseudo-game. "Who Did It?" is the way the game begins. "Who Wrote Homer?" The answer always given would be, "Homer, of course." The true answer is, "The Great Unknown." A long list could easily be given of similar mysteries. "Who Wrote Cicero's Orations?" "Who Wrote Cæsar's Commentaries?" "Who Wrote Shakespeare?" is one of the living questions, even now. The most modern form of the game, however, is, "Who Wrote the Bible?" This is one of the absorbing puzzles of the Theological School and the University.

One of the remarkable features of the Bible Pseudo-Game, is, the same answer is given to every query. "Who Wrote Moses' Books?" The answer is, "A Great Unknown." If you are familiar with the Game, this answer solves every problem. "Who Wrote Genesis and all so-called Moses' Writings?" Ask the same question of Job, Daniel, David, Solomon, Ezra, Nehemiah, Samuel, any author of the Old or New Testament, some wisacre, familiar with the rules of the game has the answer on the tip of his tongue. If proof is demanded he has volumes galore, by scholars renowned, that establish the fact as irrefutably as the law of gravitation or the mysteries of the multiplication table.

Our purpose is to deal just now with "Who Wrote the Jahvist Bible?" A Kindergarten Story in the Course of Study for candidates for the Methodist Ministry, entitled "The Bible in the Making," gives the following answer:

"There is no doubt that the ultimate beginnings of Bible history and literature were mainly oral, ballads and folk songs recited among the people; stories of distant past told in shepherds' watches and around the campfires, and afterwards collected in groups in literary form: laws and judgments, some of them written, most of them handed down orally for generations by priests at the various sanctuaries.

"Ballad history has the advantage of being easily remembered and transmitted, and also of being less liable than prose to changes in transmission. Beside the ballads would run the stream of old tradition; the legends of the patriarchs which gathered round their chief centers; the stories told in the lonely pastures, or recited by practised story-tellers at the feasts and tribal gatherings.

"It came to pass in the days of the prophet Elijah that God raised up another prophet far greater than he. A scholar, a historian, a literary artist. He took for his great task the making of a Bible that Israel might know the Lord. He is familiar with the great national traditions current in his day. He gathered legends, stories, histories cherished in the memories of the people. His science was only the science of his time. He had to use the national myths and legends to express his great thoughts. His history cannot always be trusted for accurate details—he could not help that, with the sources accessible to him. He gives us our first written version of the Pentateuch story. It evidently began with the middle of the verse, Gen. 2:4, "In the day that the Lord God made the earth and the heavens."—*Smyth*.

The Jahvist is the oldest document of which the Hexateuch is composed. It was written by "A Great Unknown," 850 B. C. "The Jahvist material in the Bible may be found in Genesis, Exodus, Numbers and Joshua. There is none in Leviticus, and probably none in Deuteronomy. Some of the material in Joshua is

found, with other related matter, in Judges, which is also assigned to Jahvist."

The author has a remarkable and characteristic literary style. One scholar declares "He is an artist in form and language such as few before or after him. All describe his style as picturesque, vivid, concrete, living, naive, natural, robust; as a story-teller he is unsurpassed."

Driver assures us that "he excels in the power of delineating life and character. His touch is singularly light—with a few strokes he paints a scene, which, before he has finished, is impressed indelibly upon the reader's memory. . . . His dialogues especially (which are frequent) are remarkable for the delicacy and truthfulness with which character and emotions find expression in them."

Another finds "something sunny in his work, and charm and beauty in his characters in spite of the survival of primitive traits." Another calls him "a poet who composes on a grand and connected scale; a fascinating narrator and an eloquent orator, combining the highest national enthusiasm with human feeling and spiritual outlook."

Some of the authorities have surmised that he lived in the northern kingdom, Israel. But the overwhelming majority have decided that he lived and wrote in the southern kingdom, Judah, about 850 B. C.

This Great Unknown never was, ever is, and forever shall be. His admirers above, are all great men but greater *make-believers*. They extract from documents that never were written, the handiwork of an author of whose existence there is not even a hint anywhere. They paint him with glowing imagery as if they were personal friends and life-time associates, who found it difficult to put into words their affectionate tributes of admiration and praise. They have omitted a few trifles, just little touches that might have rendered the dream a little less the make-up tale of the confidence bunco-steerer. Was J. tall or short, dark or light, thin or symmetrically proportioned? Was he a shepherd, priest, king, or merely the campfire swashbuckler matching his imagination with that of the cackling crowd?

We suggest another addition to the romantic tale. Can we not have in future editions finger prints of J., that we may look with reverence upon the hand that wrote the first Bible. If we might add still another hint, a Columbia-Victor record of a story from "The Lost Bibles" that failed to connect with the Bible, would satisfy unlimited desires. The production of the rich, musical tones of silvery, or golden eloquence of the world's "unsurpassed story-teller" as he recited it by the campfires of antiquity! What greater attraction than finger prints and records of the voice of the Great Unknown could be imagined for the Summer Assemblies for the Training of Young Ministers?

The author of The Hexateuch will find his two years' pilgrimage to the German University more remunerative than even Jason's Recovery of the Golden Fleece, though it were 18 carat. He received promotion from the chair of Ethics and Religion to that of Philosophy in his university. The reviews we have seen of his production reveal that he has achieved critical immortality. All are flattering and commendatory in a high and striking, as well as pleasing degree. All soberly discuss it as sane, scholarly, Scriptural History. Not a hint that it may be only a clever bit of phantasmagoria. Far from it, it is "a scoop" beyond compare. We are at a loss, we confess just where to place this literary world-wonder. Is it a *bona fide* copy from existing documents? Is it a series of patch-pieces picked out here and there from Hun Literature? Is it after all a fairy tale which comes to gifted souls,

"When to soft sleep they give themselves away,
And in a dream as in a fairy bark
Drift on and on through the enchanted dark
To purple daybreak—little thought they pay
To that sweet bitter world they know by day."—*Aldrich*.

Whichever, or whatever, it may be, one thing is certain. It proves the wisdom of the author's promotion to the chair of Philosophy in his university. Froude says, "Philosophy goes no further than probabilities, and in every assertion keeps a doubt in reserve."

Our Invisible Leader

BY LAWRENCE KEISTER, D.D.



WHEN Jesus announced His departure from this world, as recorded in John 16:1-15, He announced also the coming of the Holy Spirit as His appointed Leader in the Church. His place could not be left unoccupied nor could it be filled except by an equal, One who was able to lead in the work of redemption. The divine presence is required in the salvation of men, the life of the Christian, the unifying of believers and the progress of the Church.

The coming of the Spirit was declared to be an advantage for the first disciples in spite of the fact that His coming was conditioned on Christ's departure. This change from a visible to an invisible leader is fully justified because the Spirit will work conviction in men and cause them to enter the spiritual kingdom Christ had proclaimed. "Things to come" which Christ could not communicate to His disciples the Spirit would "declare to them" and thereby enlarge their knowledge of Christ and His kingdom. These activities of the Spirit will show conclusively that His presence is essential to the life of the believer and the progress of the Church.

Jesus was as explicit as He could be concerning the coming and work of the Spirit. He virtually introduced this coming One to His disciples. They should anticipate His coming, know Him in advance and be prepared to receive Him and coöperate with Him. Christ had been heralded by John the Baptist and should not the Holy Spirit be announced?

Our Lord spoke of the Holy Spirit and the work He would do in the most definite terms. He calls Him "another Comforter," bringing him into comparison and association with Himself. He is the appointed successor of Christ, the One who follows Him in the plan of human redemption. He is the revealer of God and the agent of salvation. He awakens in each one the consciousness of God, ministers pardon to the repentant soul and speaks peace to the believing heart. He is the "Helper," to use the marginal translation, coöperating with the disciples who become His visible agents. Like Christ, He has power to impart life and to direct the Church and as the Church is never to become a merely human institution He must always be present to maintain it on the Christian level.

The Holy Spirit manifests Himself to the sinner in three ways: awakening him to a sense of his sin, placing before him God's standard of righteousness, and giving him a prophetic sense of impending judgment as his just due and the necessary conclusion of his present probation. He comes to the believer as his associate, his trusted leader who is able to guide him into all the truth. He identifies Himself with the believer in his personal life and his particular work and enters the society of believers as an invisible presence, perceived by all and accepted by all. If He occupies the central place once occupied by our Lord He shows what we may be permitted to call perfect appreciation. He glorifies Christ as man's only Saviour and Lord who never resigns as man's Mediator before God and as God's representative among men. He produces in men that state of moral earnestness which enables them to see Christ as He is and then to act according to their best intelligence.

Men of rationalistic type always resist the Spirit. They raise doubt concerning Christ while the Spirit inspires faith in him or, in the words of John, "glorifies him." They re-shape the facts of Gospel history in order to suit them to their own conception of Christ while the Spirit uses these same facts to bring men into fellowship with him. Rationalistic thinkers confidently offer themselves as leaders but men are not compelled to accept them as such because the Spirit undertakes to guide them into all the truth.

The presence of the Spirit in the Church means leadership, harmonized as well as organized activity, unity of purpose, effective effort and real progress. No wonder the apostle John reported so much Jesus said about the Spirit when he gave directions to His disciples concerning their life and work. The leadership of the

Spirit is not to be less real or effective than that of Christ had been. Christianity becomes greater but never less. "Greater things than these shall ye do because I go unto the Father." The Church should not belittle its Founder but honor Him as the Spirit honors Him. The Church must practically assert what it has theoretically assumed, that the presence of the Spirit is the prime condition of its life and growth.

Three statements concerning the work of the Spirit claim our attention.

1. He convicts the world in respect to sin. Worldly men are shown their attitude of opposition to God. The word sin is used; not sins which refers to separate acts of disobedience. Sin is the state of disobedience, of defection from God and opposition to God, which characterizes sinful men. Sins, as particular acts, reveal sin as a state of mind and heart. John the Baptist describes Jesus as "the Lamb of God that taketh away the sin of the world." Jesus says to the Pharisees, "Your sin remaineth," that is, your attitude of opposition to God. Jesus and John and the Holy Spirit are in full accord, treating the disease and not merely the symptoms.

When the Holy Spirit convicts men of sin He makes plain to them their attitude of opposition to God, convinces their reason, arouses their conscience and brings their wills face to face with obedience to God as their immediate duty. Such results cannot be secured by argument, vivid description, dramatic representation or impassioned appeal. The coöperation of the Spirit is required to get action on the Christian level. The impulse to act must be as deep and sincere as the action contemplated is high and holy, and hence the Holy Spirit must be invoked in order that a man may be changed from a state of opposition to God to a state of obedience to Him.

Here the progress of the Church becomes apparent. Here we see the Church advancing in its conquest of the world for Christ. Men sign cards, raise the hand, "strike the sawdust trail," come to an altar of prayer, or enter an inquiry room, but their change of heart and allegiance is wrought by the power of the Spirit. Regeneration is a real change of heart, a genuine return to God, an actual eradication of sin and a renewal in righteousness that is at once manifest. Angels rejoice over one sinner that repenteth more than over ninety and nine just persons who need no repentance because they see the Kingdom of God coming under the efficient leadership of the Spirit.

2. "He shall guide you into all the truth." Because of this guidance the apostolic Church was wise and courageous and powerful. The first Christians certainly had the courage of their convictions. They put themselves into their work and preferred to sacrifice their lives rather than renounce their faith. They met their enemies without any thought of compromise for the sake of personal safety and found the Holy Spirit an ever-present and all-sufficient guide just as Jesus had promised and Zechariah had said to one of God's leaders in the earlier dispensation: "Not by might, nor by power, but by my Spirit, saith Jehovah of hosts."

Christian people always need the guidance of the Spirit though they do not always claim it. "And behold I send forth the promise of my Father upon you" as an essential part of our religion and to claim this promise as ours should not be regarded a sign of fanaticism, but, on the other hand, a mark of faithfulness to Him who gave us this promise, and to Him also who comes in fulfillment of it.

He shall guide believers into all the truth for to them truth becomes an organic whole and not a broken and fragmentary thing. Christ is "the truth" and they are "complete in Him." Their relation to Him covers all their life and answers all the ends of their being. They have no desire to go outside of Christ for occupation or amusement, nor are they inclined to exaggerate one doctrine to the disparagement of another, and thus become unbalanced and erratic. The Spirit keeps Christians true to type and directs them in the path of progress.

The best way to escape all the errors that appeal to us is to enter all the truth under the guidance of the Spirit. God has given us His Word, written, inspired, authoritative, and the Holy Spirit to enable us to use it as He designs it to be used. Any other use is unchristian, unwise and unreasonable. Sincere Christians guard

themselves against insidious errors which always lower spiritual life and check growth in grace. They maintain their spiritual health by daily care and hence are not open to erratic notions that haunt the minds of the weak and the wayward. They are filled with the Spirit and are able to appreciate the words of Jesus: "It is expedient for you that I go away."

In personal service, as in individual life, the guidance of the Spirit is essential. It brings to the believer a religious experience that is satisfactory to him and that he can recommend to others. It keeps him in association with Christ, makes him a joint heir with Christ, and a true minister of His grace. Such a Christian has covenanted with God, as did Abraham, and thus becomes the medium of blessing to others. If, like Peter, he is compelled to say, at times, "Silver and gold have I none," like Peter he can also say, "Such as I have I give thee." There is something better than money. It is religion, it is salvation through Christ, it is spiritual life through the agency of the Spirit and under His fostering care.

3. "He shall glorify me." This is one of the things the Spirit does; nor should we think it strange or superfluous since Jesus in His great prayer asks the Father to glorify Him. His humiliation being accomplished what remains but to exalt Him by giving Him His rightful place in heaven and on earth? Perhaps we have not accorded this part of the Spirit's work its proper importance.

The Spirit reveals Christ in the sanctuary of the soul and in the group of believers we call a Church. Even the first disciples who associated with Christ for three years knew Him better after the Spirit came. His humanity and His Deity, His mission in the world, and the manner in which He fulfilled it, all meant more to them. They knew themselves better and began to understand the great task He had committed to them. He remains the same but their knowledge of Him is brought up to the spiritual level, their temporal notions are modified and subordinated, and they learn to know the eternal Christ through the eternal Spirit.

When critics arise and boldly undertake to do, or undo, what the Spirit was sent to do, are they not presumptuous? When they attempt to explain the life and work of Christ on a naturalistic basis are they not denying the Spirit and throwing themselves across the path of progress? The pages of the New Testament, which the Spirit inspired men to write, declare the Deity of Christ in unequivocal terms. We can know the testimony of the Spirit as well as His voice, and we can be sure that critics who part company with the Spirit are dangerous leaders. They may tell us something about the humanity of Christ, but they do not glorify Him, rather rob Him of His glory in their effort to make Him comprehensible. They limit Christ and forget about the salvation of the perishing. They are neither evangelists nor missionaries, for they have not learned to coöperate with the Spirit in the work of human redemption.

Listen to the testimony of the Spirit:

God, having of old time spoken unto the fathers in the prophets, hath at the end of these days spoken unto us in His Son, whom He hath appointed heir of all things, through whom also He made the worlds; who being the effulgence of His glory, and upholding all things by the word of His power, when He had made purification of sins, sat down on the right hand of the Majesty on high.

The Spirit glorifies Christ in the written Word exactly as He does when He reveals Christ to a man as his personal Saviour. This two-fold manifestation of the Spirit achieves the object of revelation. "There is a river the stream whereof make glad the city of God." The current of the divine life must reach us through Christ and the Holy Spirit; not one alone but both.

We must learn to know the Spirit just as definitely as we know the Christ. "He shall glorify me." That is perfectly plain and equally plain with reference to both. Let us not think of the Spirit in terms calculated to cover our indifference or ignorance. Let us not think of Him as an influence, but as a person, just as we think of Christ as a person. Christ is self-defined and knowable, and in like manner the Spirit must be received according to His character; and as surely as we receive Him, and coöperate with Him, we will discover that He receives us, and coöperates with us, in a way we had not anticipated.

In the passage before us, Jno. 16: 1-15, Jesus tells us the Spirit is sent, comes, convicts, guides, speaks, declares, takes, glorifies, all acts of an intelligent being. We should know Him just as Jesus knows Him and speaks of Him. As His appeal to us is personal so also must be our response to Him. When we respond to Him no faculty is unengaged, and when the Church responds to Him there are times of refreshing from the presence of the Lord.

Surely we can agree with Jesus when He declares that the presence of the Spirit is essential to the progress of the Church. If Jesus and John make no reference to things that to us seem important, beautiful Church buildings, attractive music, and great "drives," it is because they are secondary in importance. If Jesus and John were here today they would not change the emphasis, but would insist on making spiritual things supreme in the Church and temporal things secondary in an age when the temporal has exercised great power over the minds of men.

The Spirit must be worthy of our confidence if to Him has been committed the continuation of the work of our Lord in the world. To Him even the Christ gives place and precedence, to Him the work of God among men can be entrusted. The presence of the invisible Spirit is required for a work that is primarily spiritual and invisible. Here the Spirit fulfills all the requirements of the individual and the Church, and leads both in the spiritual life and ministry on which God's blessing plainly rests.

It is not enough for us to know the teaching of our Lord respecting the Holy Spirit and accept it in a general way. We must receive the Spirit even as we receive the Christ. The following lines may aid us in receiving Him whom Christ Himself announced:

Thou Comforter! reveal thyself to me,
That I this day may live to honor Thee;
No pathway tread that Thou wilt not pursue,
No act perform that is to Thee untrue.

Thy presence claims my waiting mind and heart;
Inspires my soul to take a worthy part
In ministry; the same our Lord began
When He proclaimed Himself the Son of Man.

Thou teachest me God's greatest name to speak;
The Father see in Christ, His favor seek.
With Thee I stand, with Thee approach the place
Where angels dwell and Christ reveals His face.

* * * * *

Christ man be honored in all the details of life. A snowflake is a minute and significant thing. Touch it and it is gone. But a little snowflake is a thing of beauty. It is marvelously constructed on principles of mathematical precision and scientific perfection. The same law and order and beauty manifest in the vast creation of God are embodied in the falling snowflake. So very little detail of our inward and outward lives may exhibit the spirit of life in Jesus Christ. Christlikeness in the everyday facts of routine, homely toil and common relationship, is a powerful influence to win men to Christ. It makes the religion which we profess attractive. It adds, so to speak, to the beauty of the Gospel. No life, however circumscribed or obscure, is without wonderful significance for the cause of Christ. When it appears that the faith we hold, actually influences and transforms every part of our lives, the attention of the indifferent and unbelieving will be arrested. The church cannot do its work without this vital witness of everyday loyalty. Christ expects every follower of His to illustrate in daily life the grace and power which He bestows. Only thus can Christ be commended on a universal scale and in sections of human life which lie beyond the reach of the Gospel herald. Such a life of humble fidelity feeds on the finest of the wheat out of God's garner.—*Christian Intelligencer*.

After the Revival

Instructions Concerning Christian Doctrine and Conduct Preparatory to Church Membership.

BY WILLIAM H. BATES, D.D.

I.

Our Standing Out of, and in, Christ.

- I. *Out of Christ All are under Condemnation.*
Gen. ii. 17; v. 3; Rom. v. 12; iii. 10, 12; vi. 23; Eph. ii. 3.
- II. *Christ Removes Condemnation.*
Jno. i. 29; Gal. iii. 13; 1 Pet. ii. 24; 2 Cor. v. 21; Isa. liii. 12; 1 Jno. ii. 2.
- III. *To Those in Christ, no Condemnation.*
Rom. viii. 1; Acts xiii. 38, 39.
 1. How do we get into Christ? Jno. vi. 37; Matt. ix. 9; Lk. xiv. 25-27.
 2. Evidence of being in Christ? 2 Cor. v. 17; Rom. viii. 1; 1 Jno. ii. 3; Rom. viii. 16.
 3. If, being in Christ, we sin? 1 Jno. ii. 1; i. 9.

II.

Union With Christ.

- I. *The Union Illustrated.*
 1. Foundation of a building and its super-structure (stability, dependence, strength, support). 1 Pet. ii. 4-6; Eph. ii. 20-22.
 2. Husband and wife (affection, confidence, happiness, interest, that are intimate and perpetual). Hos. ii. 19, 20; Eph. v. 31, 32; Rev. xix. 7-9.
 3. Head and members of a body (authority, subjection, coöperation). Eph. iv. 15, 16; 1 Cor. xii. 27.
 4. Vine and branches (vital, fruitful). Jno. xv. 5, 8.
 5. Bread and nourishment (assimilation, sustentation). Jno. vi. 35, 37.
- II. *Nature of the Union.*
 1. Spiritual. 1 Cor. vi. 17; xii. 13; 1 Jno. iii. 24; iv. 13.
 2. Vital. Jno. xvii. 23; xv. 4; Gal. ii. 20; Col. iii. 3, 4.
 3. Extends through the spirit to the body. 1 Cor. vi. 15, 19.
 4. Indissoluble. Jno. iii. 36; x. 28, 29; Rom. viii. 35-39.
- III. *Consequences of this Union.*
 1. With respect to Christ.
 - (a) Christ, as a substitute, has taken our place, and we, consequently, have taken His. Rom. viii. 1; Col. ii. 10; Phil. iii. 8, 9; Eph. i. 6, 11, 13.
 - (b) Fellowship with Him in the transforming, assimilating power of His life, making us like Him. Rom. viii. 1, 9; Gal. v. 22, 23; 2 Pet. i. 5-7; 1 Jno. iii. 3.
 - (c) Fellowship with Him in His sufferings (Phil. iii. 10), temptation (Heb. xii. 3, 4), death (1 Pet. iv. 13), and exaltation (Rev. iii. 21).
 2. With respect to other Christians.
 - (a) Mutual recognition. Jno. x. 16; Eph. iii. 15.
 - (b) No schism. 1 Cor. xii. 25.
 - (c) Fellowship in faith and work. Acts ii. 42; Gal. ii. 9.
 - (d) Mutual love and sympathy. 1 Cor. xii. 26; Rom. xii. 10.
 3. With respect to those without.
 - (a) A worthy walk. 1 Thess. ii. 12; Col. i. 10; Eph. iv. 1.
 - (b) A saving work. 1 Cor. ix. 22; Jude. 23; Mark xvi. 15.

III.

Counsel to Converts.

1. Know that you are a Christian.
2. Publicly confess Christ.
3. Make the service of Christ the supreme object of your life.

4. Engage in nothing on which you cannot ask and expect the Lord's blessing.
5. Be faithful in the use of the private means of grace—daily reading the Bible, secret prayer, family prayer.
6. Be faithful in the use of the public means of grace, both Lord's day and mid-week.
7. Be a diligent student of the Word.
8. Walk in separation from the world.
9. Cultivate a quick and sensitive conscience.
10. Be careful always to exert a good influence.
11. Seek not happiness, but usefulness.
12. Love the Church; labor for the Church; seek through the Church your own spiritual upbuilding and the extension of Christ's cause in the world.

IV.

Questions to Proponents for Admission to the Church.

1. Have you made an entire and never to be recalled surrender of yourself and all that you have to Christ, and have you a fixed purpose to lead a Christian life? Mark viii. 34; Luke ix. 23; Luke xiv. 25-33.
2. Do you feel that, in carrying out this purpose, you need the grace of God, and do you depend upon that rather than upon your unaided strength? 1 Cor. xv. 10; 2 Cor. xii. 9; Gal. ii. 19, 20; Phil. iv. 13.
3. Do you receive God as your Heavenly Father, supremely to love and obey Him, accepting, as the law of your life, His will and commands as revealed in His word? Matt. vi. 9; Luke x. 27; Ps. xix. 7-14.
4. Do you depend upon Christ for pardon, salvation, and heaven, and not upon your own merits or personal fitness. Acts iv. 12; Rom. iii. 20; 1 Cor. i. 30.
5. Do you feel that you need the teaching of the Word of God, and the aid of the Holy Spirit to reveal to you your duty and enable you to discharge it, and that you seek His guidance and aid in daily prayer? Ps. cxix. 15; John xv. 15; Luke xi. 13; John xiv. 26; 1 Cor. ii. 10.
6. Will you, while connected with this Church, regulate your whole life, in its business, its recreations, and its pleasures, so as to be, as far as in you lies, without offense toward God and man: and will you prayerfully endeavor, always and everywhere, to make your example and your influence that of a consistent Christian, guided in all things by the precepts, principles and spirit of God's Word? 1 Cor. viii. 13; 1 Cor. x. 31-33; 2 Cor. vi. 14-18; Thess. v. 22; 1 Peter i. 15; Ps. lxxii. 24.
7. Have you read the Articles of Faith of this Church, and do you give them your assent?

V.

Articles of Faith.

GOD.

ART. I. WE BELIEVE that there is one only living and true God, infinite in every perfection, who subsists in a mysterious and incomprehensible manner in three persons—the Father, the Son and the Holy Ghost. Deut. vi. 4; Ps. cxlvii. 5; Jer. xxx. 10; Deut. xxxii. 4; 1 Tim. iii. 16; Matt. iii. 16, 17; xxviii. 19; 2 Cor. xiii. 14.

THE SCRIPTURES.

ART. II. WE BELIEVE that the word of God, which is contained in the Scriptures of the Old and New Testaments, written by holy men as they were moved by the Holy Ghost, is the only infallible rule of faith and practice. 2 Tim. iii. 16; 2 Pet. i. 21; iii. 2; Gal. i. 8, 9; Isa. viii. 20; Ps. xix. 7-9; Rev. xxii. 18, 19.

THE NATURAL STATE OF MAN.

ART. III. WE BELIEVE that our first parents were created holy, but, by voluntarily, transgressing God's command, fell, and, because thereof, they and all their posterity became totally destitute of holiness, inclined to evil, and therefore ex-

posed to the present and eternal consequences of sin. Gen. i. 26; Eph. iv. 24; Rom. v. 12, iii. 10-18, ii. 8, 9; 2 Thess. i. 7-9.

SALVATION.

ART. IV. WE BELIEVE that God, in infinite mercy, gave His Son, Jesus, the Christ, to be a Saviour for lost men, and that, through His electing love and the Son's atoning work, all who repent and believe on Him will be justified by faith, regenerated by the Spirit, saved from the guilt and power of sin, and made meet for the inheritance of the saints in light. Jno. iii. 16; Luke xix. 10; Eph. i. 4-7; Rom. v. 1; Titus iii. 5; Rom. vi. 14; Col. i. 12.

THE ORDINANCES.

ART. V. WE BELIEVE that Baptism and the Lord's Supper are Christian ordinances: that Baptism should be administered with water in the name of the Father, the Son, and the Holy Ghost, to believers and their households; the Lord's Supper to those who give credible evidence of being in a state of salvation. Matt. xxviii. 19, xxvi. 26-29; 1 Cor. xi. 23-26; Acts ii. 39; xvi. 15; 1 Cor. i. 16.

THE CHRISTIAN LIFE.

ART. VI. WE BELIEVE that the sanctification of the Christian Sabbath is of perpetual obligation; that the worship of God in the sanctuary, in the family and in the closet, is divinely appointed; that heads of families should religiously instruct, govern, and train their children and households; that, according to ability, cheerful liberality in the use of possessions to promote the causes of religion and charity is enjoined upon every steward of the Lord; that honesty, temperance, and fidelity are indispensable fruits in the Christian life; and that it is the duty of every follower of Christ to maintain such separation from the world, purity of spirit, and devotion in service, as to make manifest the difference between the Church and the world. Ex. xx. 8-11; Isa. lviii. 3; Ps. cxxxiv. 2, cl. 1; Heb. x. 25; Gen. xii. 8; Matt. vi. 6; Gen. xviii. 19; Eph. vi. 4; 1 Cor. xvi. 1, 2; 2 Cor. ix. 7; Phil. iv. 8, 9; 2 Pet. i. 5-7; Jas. iv. 4; 2 Cor. vi. 14-17; 1 Pet. ii. 11, 12; Matt. v. 14-16.

THE FUTURE.

ART. VII. WE BELIEVE in the resurrection of the dead, and judgment for all, which judgment, when rendered, awards to the wicked everlasting punishment, but to the righteous life eternal. Jno. v. 29; Heb. vi. 2; Matt. xxv. 46; 2 Cor. v. 10; Rev. xx. 11, 12.

Do you thus believe? Response—I do.

Upon this confession of their faith, the candidates who have not received baptism, are baptized and publicly welcomed into the Church.

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God's Care of His People.

Some Christians are slow to believe that God interferes in the affairs of men for the protection of his people. So some do not like to confess belief in the stories of the Bible. Dr. John McNeil says; "Remember how it was with Peden, the great Scotch prophet, in the killing times in Scotland, when King James was the Herod. Poor Peden, for the faith and fear of Jesus Christ, was being persecuted, with a little band of his followers to whom he had been preaching in dens and caves of the earth in the south of Scotland. They were alarmed in time and determined to make a struggle for existence; they made a rush for safety. Their pursuers, being horsemen, gained on them, and when Peden and his little band had gone down into the hollow of a hill, for want of breath and for want of hope, he called a halt and uttered a memorable prayer. 'O God,' he said, 'it is the day and the hour of the power of thine enemies. They may not be idle, but hast thou no other work for them than to send them after us? Send them to pursue those to whom thou wilt give strength to flee; but as for us, our strength is gone. Twine them around the hill, O Lord, and cast the lap of thy cloak around Sandy and these puir things, and we shall tell to thy praise and glory what thou didst for us at sic a time.' As surely as he prayed, one of those dangerous, sudden, blinding mists for which our Cheviot hills are famous, came down upon them. Their enemies with curses thundered past them through the mist, and never saw them."

Corruption or Correction?

BY PROF. JOSEPH D. WILSON, D.D.*



HE undermining of religious principles in our colleges, especially in the department of Psychology, operates as an element in German propaganda, which overlooks nothing, however remote, that might tend to its success.

The plan of the ruling spirits of Germany was the subordination of the world to the mastership of Berlin. The nations were to be conquered one after another. Their resources, mines and industries, were to be—not destroyed—but operated under efficient German oversight; Germany to supply the directing minds and the subdued peoples, the toiling hands. The high culture of Germany could furnish masters for the rest of the world and the original owners would acquiesce in view of the enlarged results in which they would share, and whether they liked it or not, it would be better for them to be under efficient German control.

For this programme it was necessary, first, to have an invincible army. That was provided for. Next, to intensify the national conceit—no difficult task with any people when properly managed. But there was an obstacle in the way—the Christian religion. The ambitious plan meant war, the letting loose of the vilest passions, murder, lust and robbery. Germany had been a Christian nation. The sweetest hymns in the world, breathing humility and love to God and man, had come from German pens. This cruel plan of conquest was utterly opposed to the principles embodied in the teachings of Jesus Christ. The pure souls in Germany would revolt at such a wicked course.

Then came the writings of Nietzsche. It is not probable that they were suggested by the ruling class, but they were opportune. Those writings were the glorification of man, the strong, the masterful man who would not allow the sentimentalisms of tenderness and mercy to check his triumphal march. Those writings poured contempt upon the meekness and forgiveness which Christianity taught. Such teachings were useful for subjugated people, making them contented with their lot, but were offensive to men who would rule the world. The brilliant and insane Nietzsche produced Bernhardi, foretelling glorious war in which German competence must triumph, and Treitschke filling youthful minds with warlike flame, and a crowd of others hot for conquest. Even the Crown Prince rushed into authorship, painting the exhilaration of battle and the splendors awaiting the Fatherland when *der Tag should dawn*. The pulpit was infected and "*Deutschland over all*" was the preaching of many a messenger of the Gospel of Peace.

Not that all the pastors forgot that there is a Captain of our Salvation superior even to the Kaiser, but they were persuaded or compelled to join the cry for battle. An American lady, wife of a German nobleman, relates that one day at church the pastor preached a helpful sermon, exhorting to Christian duty. An army officer was in the audience and at the close of service threatened the pastor for preaching such a sermon. "But what shall I preach?" enquired the frightened pastor. "Preach patriotism!" roared the officer. And, I suppose, the clergyman, whose position was imperilled, complied.

But how could the ministers of Christ reconcile the Gospel with a piratical war against peaceful and unoffending nations? How could they give the God of Christianity the character of Woden or Thor, the divinities of the old Germanic tribes? Opportunely again, the Biblical criticism which has flowed from Germany for a hundred years, breaking down the historical accuracy of the Scriptures and making its pronouncements nothing more than the lucubrations of pious, but ignorant men, had its effect. There was questioning of the record of Jesus of Nazareth. He was indeed the highest conception of His own age, but it was an undeveloped age. Culture had advanced since then. If we must have a Christ, let Him be the resultant of our own superior thought, a being created by our ideas, an Ideal Christ.

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And then there were the unbelievers. Hæckel had for years been proving that God was unnecessary and he had been placed by the Crown in a dignified and important position; and a reputation for scholarship was most readily obtained by a fling at the Gospel. University students choosing the courses of Theology or Languages escaped some years of service in the army and in consequence there was an abundance of intellectuals. Many of them came to America, and are in our colleges now. Furthermore, for many years there has been a stream of American students going to German universities. They could have gone to Oxford or Cambridge, but the English were supposed to be supercilious with Americans. In Germany they were received gladly. The fees were a welcome addition to the meagre salaries of professors. Private tutors were plentiful and cheap, and there was the opportunity of acquiring the German language in the easiest way of learning a foreign tongue, i. e.—by mingling with those to whom it was native. German thought was naturally imbibed by these students under the learned lecturers in the class room and in pleasant social intercourse with fellow pupils.

We are getting the result in American colleges. Prof. Leuba, of Bryn Mawr, issued a book in 1912 in which he states that eighty per cent. of the best professors denied the existence of God and of man's immortality. The "best" professors are presumably those who agree with him. The effect upon the young men has, of course, been bad religiously, but there was the counter action of their home life, the sweet Christian spirit of mother and sisters, and it is probable that most of the youths forgot the teaching in psychology as they forget much else received in collegiate halls. But now the women's colleges are invaded. Bryn Mawr, Wellesley, Barnard, Radcliffe, in fact, all the prominent women's colleges, are teaching atheism in their Psychology. By some unwritten law a professor's class room is a sacred place. No one who can challenge his statements is admitted there. The young woman listens with awe to her wise professor. She argues that he must be right, else he would not be placed in his chair. The faith which she had when she lisped "Now I lay me" receives a shock. "Oh, well," she thinks, "these are growing pains. I am coming to think for myself." She is not thinking for herself; she is ruminating on German pabulum. And the college, with all its splendid apparatus, has no provision for testing or even knowing the theories which are put into her head. She hides her doubts; it would pain her dear mother to know of them. Shall she pray away her doubts? But these doubts have become a darling secret; and to whom shall she pray if there is no God? And so the corruption spreads. Corruption always spreads unless a corrective is applied. A rotten apple will spoil the whole barrel unless it is removed.

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There are many who tell us that a revelation from God is impossible. I simply ask them, How do you know? Because if God exists it is not impossible; all things are possible with Him.

Others say that a revelation is not needed. If I should ask a dozen men for the time of day, and each watch should mark a different time, it would be difficult to tell which one was right; they might be all wrong, but it would be clear that only one of them could by any possibility be right. A man might claim the gift of infallibility for his own watch, which would not be modest; or we might say, "There is no telling what o'clock it is," which would be uncomfortable; or we might say, "It would be convenient if there were a big town clock by which we could all regulate our watches." What we want in this universal conflict about moral questions is a town clock.

Others say that there is so much in the Bible that could not have come from God; that this or that, for instance, is not God's style. I don't know just what God's style is, but it seems to me that what is fair for one is fair for the other; and when I ask that my verifying faculty be allowed the privilege of eliminating from the Bible what I do not like, I am fair enough to say that my next-door neighbor may have the same privilege. It may turn out that his eclecticism has not hit upon the same thing to take out or keep in as mine has. Now when we have all taken out what we do not think could have come from God, I should like to know how much of the Bible would be left except that for which the book-binder is responsible.—*Francis L. Patton.*

Current Religious Thought

Do we know our Bibles?

BY GEORGE A. JOPLIN, D.D.



HAT it is a good thing to know the Bible is not a debatable question. Thousands upon thousands can give testimony to the comfort and strength that have come to them from the knowledge of the Bible. This is an age when we congratulate ourselves upon the large number of Bibles that are being sold every year. We are trying to supply every young man who leaves home for the camps with a copy of the Bible. The number of people attending our Sabbath schools is constantly increasing. Great efforts are being made to establish the family altar in all of our homes. We all believe that the greatest thing that could come to the world would be that all people everywhere would read God's Word, believe its teachings and live them in their lives. Then those of us who live in Christian America, who have been raised in godly homes, who have attended church and Sabbath school all our lives, ought surely to know the Bible.

But do we know the Bible? Do not answer the question out loud so that any one can hear you. Test yourself first. How many verses of the Bible can you quote correctly and locate from memory? Have you ever been in a meeting when the leader asked for memory verses and noted how few people can repeat the words of even the shortest verses without making mistakes? You would not like for others to see the result, but make a trial of your knowledge of just the simplest, most familiar verses of the Bible. Take a pad of paper and begin to write them down. It will be a splendid Bible study and you can not spend time in a better way. In some of the years of long ago many began at the beginning of the Bible with the beginning of the year and read the entire book through every year. It was a sacred duty with them. It was sometimes hard work to labor through some of the long chapters with the hard names, they may even have fallen asleep over the task, but they were holding communion with God, and their lives were sweetened and made more beautiful day by day. How some of the older people could quote the Scriptures. Not just a verse here and there, but entire chapters and even whole books. It has been a long time since I heard any one tell how many times he had read the Bible through, and it would probably be a dangerous experiment to ask any one now to repeat for us an entire chapter.

Are you writing down the verses that you recall from memory? Be sure and write them down, you want to see if they are correct. Now have you one hundred of them? Stop if you have and give the book, chapter and verse where they are found. Open your Bible and turn to them one by one and find how well you know your lesson. It is a splendid thing for us sometimes to learn just how much we do know.

Do you know your Bible? Take just a very few of the most familiar things and see if you can locate them. Where would you read about the flood? Where would you find the Ten Commandments? Where would you read of the call of the Lord to Samuel? Where is told the wondrous combat between David and Goliath? Where would you find the Lord's Prayer? Where the Beatitudes? After you have located these, make out a list for yourself and write opposite each one just where you will find it in the Bible.

Do you know your Bible? Could you give an outline of any one of the books of the Bible? Could you tell about any one book, who wrote it, why it was written, the leading events and the characters mentioned in it?

Then can you take any book of the Bible and give the leading thought in the chapters as they come?

These are just a few questions for us to ask ourselves. Many of us are parents in the homes where our children are getting the impressions that are going to have an influence on all their future life. These children can never be

what they ought to be and what God wants them to be unless they have an adequate knowledge of the Bible. We can not teach the things we do not know ourselves. At this time there are thousands of young men leaving our homes to fight for the liberty of the world, and thousands of these will never come back again. In the days when the news comes from the front that one and another has been killed, there will be nothing that will sustain us like a knowledge of God's Word. The time has come anew to set up the family altar where the family will gather around the Bible and study it, that it may give new life and power.

Many are teaching in our Sabbath schools, and there the Book should be taught with new power in these days, when there is so much of worldliness to combat. Let us not be satisfied with just studying a passage here and there, but in some way let us learn the Bible ourselves and then teach it to our pupils, so that they will know where to find the passage that they want, will be able to tell its connection with what precedes and follows. Then let us all, as teachers and pupils, get a general knowledge of the Bible from the beginning to the end. There can be nothing more important for us this year than to daily study the Word of God, and to get just as many others as we can to join us in the study. But this article is not written to tell how we may learn to study the Bible, but just to put us to examining ourselves, that we may discover how really limited is the information most of us have of the Bible, and to give us a desire to know more about the Book of books.—*Herald and Presbyter*.

The General Board of Education



O more important agency is engaged at present in the work of the Church than is *The General Board of Education*, now situated at 156 Fifth Avenue, New York. The destructive influence which ruined the faith and the morals of Germany has found its way with much energy into the institutions of learning in this country. As a result, our American universities in the main have become paganized, and through them elements destructive of sound thinking and sound morals have been working havoc with the youth of our land, both the young men and maidens. This is emphasized in connection with the youth of the Church. Here the evil has gone so far that both the membership and the leadership of the Church is suffering severely. The young people returning from their paganized institutions have lost their faith and their obedience to the Law of God. They make their own gods and are a law unto themselves.

Many earnest and devout people have been noting the increase of this influence and have organized Bible schools of various measures of strength. These schools have rendered fine service. But their curriculums in most cases are necessarily limited. Their number also is limited. They are not able, therefore, to provide facilities for all the youth who seek a Christian education. Because of their more or less limited curriculum, there is a tendency to the "short-cut" in education. This often means weakness and lack of equipment in the leadership. For this reason, in too many places, the Church is under a leadership which is not able to cope with the problems of the times, while they may have the very highest motives. This has gone so far that there is a general feeling that the leadership of the Church has become seriously defective, both because of lack of faith and lack of knowledge and mental development.

Between these pagan colleges and universities on the one hand, and these limited but worthy schools on the other, the Church finds herself in a critical situation. The leaders in our own denomination recognize the situation, and while they greatly appreciate the excellent work in the Bible schools in attaining a worthy purpose, yet they fully realize the necessity of full-fledged Christian colleges and universities, where God is honored, His Son, our Lord Jesus Christ, loved and served, and the Revelation of God is recognized as the only and infallible authority in matters of faith and practice.

The people of the Church are not as thoroughly awake to the necessities in this case as are the leaders, or parents would not be running the risk of sending their sons and daughters to pagan institutions.

To the end that evil may be overcome and the instrumentality of the full-fledged college and university thoroughly Christian may be maintained, the General Board of Education has been established by the Presbyterian Church. This Board has obtained its charter, is fully organized, and has secured as its executive secretary Rev. Edgar P. Hill, D.D., who from ability, advantage, and experience is thoroughly competent and commands the confidence of the Church. The time is here when the whole Church should rise to the support of this agency, both in the gift of students and money, in order that the German destructive influences now lurking in our institutions of learning may be wholly overcome.—*Presbyterian*.

Religion is good Business



SOME of New York's leading men of affairs, masters of successful business enterprises of international scope, have allied themselves with the Episcopal clergy of the diocese of New York to make religion in the diocese more efficient and practical.

The general purpose of the movement was outlined yesterday by William Felowes Morgan, president of the Merchants' Association and chairman of the campaign committee of the Every Name Movement. The movement is built around the practical idea that big business men believe that the life of the average American can be made to conform, with profit to himself, to religion and the spiritual law. It is to be an intensive development of the theory that religion is good business.

"It is obvious," said Mr. Morgan, "that in all the changes which the war has brought about the church has not escaped. We are just now in a transition period, and in a large measure we may take hold on the situation and guide the changing order, provided we give heed to the fundamentals behind it. This is what our church movement aims to do.

"Those who would lead must conform to the people's wishes. It is for the purpose of making this reconstruction that the Episcopal Church in the diocese of New York has embarked upon the Every Name campaign. This is a plan which aims to bring into close connection with the church and its work, by personal visitation, every man and woman of whatever rank or class whose name is inscribed upon the church rosters. It seeks to awaken each of these to a sense of the duty and importance of the work of the church; to bring about a spiritual awakening which is the first step in the task which confronts the church in the campaign in behalf of national reconstruction.

"A survey is being made of the diocese which will reveal the exact conditions in each parish, its wants and its needs, and put us in the way of establishing in each parish an efficient organization. But this is only a beginning. We shall have to give reasons, to show benefits from an active participation in the work of the church, if we are to get that 100 per cent.

efficiency which men strive for in the business world.

"Attention will have to be given to fair working hours, a just wage, adequate recreation, proper housing and stimulating, uplifting amusements. When these conditions are met we can look forward with more assurance to a greater spiritual reaction by the workers. Practical religion looks to a closer attention to these matters. The immigrant needs attention materially and as regards his development into the right sort of American citizen. The negro question likewise invites the serious study of the church. These are only a few of the grave questions that confront us.

Enthusiasm will grow as the Every Name campaign progresses and as the survey discloses the weak spots in our organization. It is a movement which was dear to the heart of the late Bishop Greer."

In Mr. Morgan's committee are Haley Fisk, president of the Metropolitan Life Insurance Company; William Walker Orr, Samuel Thorne, Jr., Alvin W. Krech and Frank H. Merrill.—*N. Y. Sun*.

* * * *

Christians do not "lose" their dead loved ones, who fall asleep in Jesus. Part of an "In Memoriam," written by Dan Crawford over the grave of a faithful woman who had died on his mission field in Africa, was the phrase, "*Still ours.*" After Job learned his lesson of discipline, in which all his substance and also his seven sons and three daughters were taken away, God gave him back double all that he had before (Job 42:12). He gave him twice as many sheep, camels, oxen, and asses. But he gave Job again only seven sons and three daughters. While he was doubling, why did he not give him fourteen sons and six daughters? There's a reason—a resurrection reason! *Joe already had* the seven sons and three daughters that Jehovah had taken away from him before. The fact that they had fallen asleep did not keep them from being Job's children. Is not this a comforting word from those who, from under crepe's thick mourning, ask for some proof of the truth of "heavenly recognition"?—*S. S. Times*.

German Devotion to the Bible



SINCE the Germans had so evidently reverted to the religion of Thor, one can hardly credit them with a religious motive in their effort to steal a precious manuscript of the Gospels, the pride of the Archeological Museum at Liege. If it was devotion, they carried it almost to the point of burglary. This product of the ninth century was, according to *The Belgian Bulletin* (Washington), issued by the Belgian Official Information Service, "Bishop Notger's copy of the Gospels which the Belgian antiquarians jealously guarded as a most precious legacy to the present generation from the wonderful past of the city." The story of its peril and preservation from the hands of the Hun is one of those puzzling side-lights on German psychology that the future may clear up:

"In 1915 German 'scholars' resolved to possess themselves of this copy of the Gospels. They did not dare boldly to requisition the manuscript, deterred perhaps by a trace of decency, but they sent a grave professor, the learned Dr. Milkau, to reconnoiter with a view of acquiring the coveted treasure. But they had reckoned without the vigilance of the guardians who had hidden it away in a particularly safe place.

"The trustees of the museum succeeded in creating the impression in the mind of the Teutonic professor that the manuscript was in safe deposit in England, but the peril was but temporarily averted.

"In August, 1918, at the very moment when the German defeat was beginning, Dr. Jeiger, the Kaiser's appointee as librarian of the University of Liège, made a demand on the communal authorities to deliver the manuscript to another professor, Dr. Julius Baum, of the University of Stuttgart.

"All they wanted it for, it seemed, was to photograph it, German scholars not being thieves even under the rule of Freiherr von Falkenhausen.

"That wish was quite easy to gratify, was the answer, as the University of Liège possessed photographs of the 180 pages of the Gospels which were quite at the disposal of these gentlemen.

"The latter, however, who had asked for the photographs as a pretext for theft, refused the offer, and thenceforth the negotiations took on a character which became more and more bitter. The directors of the Archeological Institute, with the knowledge that what they had hidden was well hidden; resisted all the demands of the Germans, and the learned doctors, who were bent on stealing the manuscript, backed up their demands with threats.

"And one fine day the German ultimatum was served on Mr. Marcel de Puydt, one of the most active supporters of the Archeological Institute: 'Unless an amicable decision can be

arrived at, the German government will be obliged to order the German secret service to interfere, which will find means to discover the whereabouts of the manuscript, and, once in their hands, it will not be returned.' This was certainly frank. Mr. de Puydt inquired in accordance with the provisions of the Hague Peace Conference, no doubt?"

"But fortunately these threats were not carried out. Events moved too quickly. Foch was victoriously pressing his advantage. On the very day on which the learned professors had planned to force the surrender of the treasure—if they could—they were hotfooting it for Prussia.

"The bishop's Gospels, preserved from German scientific greed, will soon be restored to the cases of the Archeological Museum, whose trustees deserve the gratitude of the country for their energy, resourcefulness, and devotion."—*Literary Digest*.

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MISTAKEN NOTIONS ABOUT PRAYER

BY THE REV. R. HOWARD TAYLOR



CONSIDERABLE number of Christians do not pray at all. It is an undiscovered country to them. They wonder why they do not grow, why they do not have a happy Christian experience. They do not seem to realize that the Christian life is maintained and developed through prayer. But many of those who do pray get very little practical help out of the experience. They get discouraged and often stop, and prayer becomes a lost art. The reason is, in most instances, they have wrong ideas concerning prayer itself.

In the first place, let it be understood that prayer is not a matter of form, either in words, posture or place. In this way it may be made very beautiful, but it soon becomes artificial. Form in itself kills spiritual life, especially at the mercy seat. Some one has well said, "Prayer is not a form but a force." It should be spontaneous and free. We should be able to pray just as freely in one place as another, in our accustomed place of business as in the sanctuary. Remember Christ's words in this connection, "The hour cometh when ye shall neither in this mountain nor yet in Jerusalem worship the Father, but the hour now is when the true worshippers shall worship the Father in spirit and truth."

Second, prevailing prayer is not necessarily long speech. Some have gotten

the erroneous idea that prayer to be available should be long and our success dependent upon the amount we say. Christ said, "Beware of the scribes who for show make long prayers." Of course we are invited to bring our petitions to the King—for self and others. But there must be a conscious need; and this does not require many words to express. These are short prayers, but they are eloquent—"Save Lord or I perish," "God be merciful to me a sinner." The better plan is to allow God to speak. Many a one who goes to a friend for counsel does all the talking and gives him no opportunity to give the advice sought. Give God a chance. "Be still and know that I am God." "Speak Lord for thy servant heareth" (1 Sam 3:10).

Third, nor is it changing God's plans or affecting His will, as so many suppose. It is rather conforming to His will, falling in with His plans. Saying, "Thy will be done." It is coöperation with the divine will, becoming a channel through which He may work for the accomplishment of His purposes that run out into eternity. Get into such a relation with Christ that He may work in you "to will and to do of His good pleasure."

If we could only come to that point in our Christian experience where we know and feel that God is a personality, consciously interested in each of us, it will radically change our conception of prayer. Then prayer becomes gradually a matter of communion, a continuous fellowship, a habitual attitude. Like very much that conception of prayer expressed in the words of the hymn, "Walk and talk with the King," as Enoch and Abraham walked and talked with God. But in order to walk and talk in this close fellowship we must be agreed. This has been uniformly the experience of Christian men and women, who have been strong in faith and fruitful in good works. Try it. —*Family Altar.*

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Much of our weakness comes from "meddling with God." We are apt to grow impatient at the slowness of His methods, at His seeming disregard of our concerns, His activity on our behalf; forgetting that His is ever the way of perfect wisdom and love. Sometimes it is with the endeavor of helping His plans to speedier fruition that we take upon

ourselves the responsibility of impetuous action. Indeed, "meddling with God" covers a wide range of fleshly activity, which we do well to avoid as we value our souls.—*Rev. J. Stuart Holden.*

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RUNNING THE GAMUT OF A NARROWING FAITH



RECENTLY we spent some time in a large company of people who were unanimous in their acceptance of the Bible as the Word of God, an infallible and unalterable rule of faith and practice, in the Triune God as the only Living and True God, in the Deity and supernatural work and teachings of Jesus Christ, in the death on the cross as a vicarious blood atonement for the sins of men, in the resurrection of the body, in the ascension of Christ to the right hand of God and in His second coming to judge the world and to complete the plan of His full redemption. These people were so positive and definite in this faith that they declined to stand on any platform which omitted any of these elements of faith. They were therefore called narrow, although they had such a full, broad faith.

Not long after this we were in a friendly conversation with a man who accepted all of these articles, save the first. He believed the Bible contained the Word of God, but it also contained some errors, and therefore discrimination was necessary.

A few days after we were counseling with a friend who rejected the deity of Christ, the personality of the Holy Spirit, and hence the Trinity. He was rather uncertain about the atonement. On another occasion we met a friend who, in addition to the above rejections, added the whole question of an atonement for sin. He held that every man paid his own penalty, and Christ was our example. We were visiting a fellow minister, and he was very prompt to show us a book by one of the professors in one of our theological seminaries, who denied the resurrection of the body and said any resurrection that there was could only be spiritual. Again, one of our daily papers published the declaration of a university man who denied the ascension and the return of our Lord. We felt there was nothing else to deny. But we were riding later

in a Pullman with a very attractive, cultured and genial seat-mate. Our conversation drifted on until some reference was made to petition to God, when he at once replied: "I am a Christian Scientist, and I do not believe in asking petitions of God. I do not believe in a personal God, and hence petitions are in vain." He only believed in himself, and he was only a thought. Surely unbelief could go no further, but we remembered a young friend of our youth who did not believe in her own existence. Surely this last was words and nothing more. Now, which of all these was the narrowest faith? Surely that of him who did not believe in a personal God and therefore had no Father and no friends, but only himself. All else was thought. If he thought good, all was good; if he thought evil all was evil. We also perceived that when men deny the Word of God and the Deity of Christ, they are on the down grade, and there is no telling where they will stop. So we see the broadest faith in that of the Bible and the narrowest faith is that which denies God.—*Presbyterian*.

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CROWNED MANHOOD



THE Shepherd Psalmist has given us many blessed thoughts of God and man, which he received when tending his sheep. It may have been that while he was lying out upon the plain at night, surrounded by the dry atmosphere, and looking up to the heavens, spangled with the great eastern constellation, he gave us the eighth Psalm. Here represents man as visited of God, crowned with glory and honor, and given dominion over all the works of God's hand. But when and where is this realized, or is this only on outburst of poetical fancy, never realized and never to be fulfilled? The writer to the Hebrews answers our question. He says: "We have not yet seen all this among men, but we see Jesus . . . crowned with honor and glory, that he, by the grace of God, should taste death for every man." And so He seems to say, Look around you, and you see it not. Look up and you will see it in Jesus. Look forward, and you will see it realized in redeemed men.

So let us look around at ourselves and other men, and we will see it not. We

look at our own lives, and they who live with us, and we see much that is weak, sinful, far from honor and glory. Sometimes we think we are gaining dominion over things. Electricity and steam and heat and water are obeying our will, and bringing all forms of matter into service. But all these and the other creatures at times rise in rebellion, and lay us low. Again, they get hold upon our tastes, our fancies, our feelings, and we think we cannot get on without them, and so, instead of becoming masters, we are becoming slaves. Then our own natures are at war with themselves. When we would do good, evil is present with us. When we see or set up an ideal, we find ourselves far below it, and when we look at the divine ideal or standard, we give up in despair. What we see in ourselves we find also in all history and biography. Weakness, not power; sin, not honor; and captivity, not dominion, marks men everywhere and always. Let us look up to Jesus. In Him, upon His life on this earth, we do find these things: He was visited by God; He did His will perfectly; He ruled all nature by His word, and none could convince Him of sin; He died, but He rose again; He ascended and lives, crowned with glory and honor; and so on earth and in the heavens we see Jesus fulfilling the vision of the Psalmist. Let us now look forward, and we shall see multitudes of men being partakers with Him in the presence of God, in glory and honor, in universal dominion. The writer to the Hebrews shows us how and why. "That he, by the grace of God, should taste death for every man." "For it became him for whom are all things, and by whom are all things in bringing many sons unto glory."—*Presbyterian*.

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He walks as in the presence of God, who converses with Him in frequent prayer and frequent communion, who run to Him in all necessities, who asks counsel of Him in all his doubts, who opens all his wants to Him, who weeps before Him for his sins, who asks remedy and support for his weakness, who fears Him as a Judge, reverences Him as a Lord, obeys Him as a Father, and loves Him as a Brother. —*Jeremy Taylor*.

Divine Power in the Bible



IF any one ever is tempted to doubt the Divine power that resides in the Bible, one of the best tonics for his doubt is to read one of the annual reports of the Bible Society. Here he will find case after case of men in practically every country in the world who, without any theory about the Bible, have been led to read it or a part of it and have by this means found the solution for their life's problems. The following incident is related of work in South India. "The Rev. Marshall Hartley, who has just returned from visiting Hyderabad, describes his own experience at a place named Aler. A man came from some distance to a Christian gathering there, attended the services, offered a subscription to the fund for a church in another village—not his own—and avowed himself a Christian, though unbaptized. He replied that he had never seen a missionary before that day. How, then, had he become a Christian? It was by reading the New Testament. Somehow a copy of the Telugu New Testament had come into his hands and the book had led him to turn to Christ, and had made him a Christian evangelist. He told the missionary that he had destroyed his own idols and mended a hole in the road with them, and had gone through his village of sixty houses reading the Testament from house to house, and persuading the people to destroy their idols likewise. Now he had come to seek a Christian teacher who would lead them all into the way of truth. He himself was baptized that same day, and went home rejoicing. Such was the result of the copy of the Telugu New Testament, published by the Bible Society, and sold in South India for eight cents." One of our great troubles today is that there are too many people talking about the Bible and too few reading it. There are many who are casting abroad all kinds of doubts about the Bible's value but who at the same time have from actual reading only the smallest personal acquaintance with it. And, on the other hand, there are too many who are most eager to talk about the Bible, and to say strong words in what they deem to be its defence, but who spend shockingly little time in reading it

for themselves. We must have done with all this. The Bible was not meant to be merely admired and praised, it was meant to be read and studied with diligence and intelligence and prayer. If we are to have a revival of real religion we must begin as a denomination to read the Bible with a zeal that we have never had before. And then the Book itself will win its own victory.—*Canadian Baptist.*

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THE RELIGIOUS TYPE YET TO BE

BY R. M. ORR



WHAT is to be the future Church? What is to be the future type of Religion? Is the Bible a sufficient revelation of God to meet all our needs? Has modern education created new standards of morals, or has it set up new tests of truth, so that in either event we can say that the Bible is no longer a sufficient guide in Religion and Ethics? The claim that the Bible is an inspired Book, the large product of minds and hearts so infallibly wrought upon and guided by the Spirit of God as to give us a religious Book suited to the spiritual needs of men in all ages; this is a unique claim. It is an old idea, finding a welcome among men many centuries ago—an idea which in newer times has been assailed, denied, scientifically tested (so far as possible), strongly defended by Christians of the active type. There are Christians of the active type, and Christians of the inactive type. To many minds, the Bible has not borne the scientific test, but in part; for science is a method of procedure, committed to facts whose kinship is traced out and set in order.

For one I am not afraid to have the Bible and Religion brought to the most exact test possible: I positively desire to see this done, "for Truth is Truth to the end of all reckoning." I yet insist that the men who proceed to such a test be competent for the task. We want no partial pleading. There are subjects which cannot be handled without sympathy, for there are facts which reveal themselves, just as there are persons who reveal themselves, only to sympathy. And sympathy may be much greater than taste and sentiment; it may involve the whole af-

fectional nature of a man. It has been a fault of Religion that men have placed too much stress on the emotions; it has been a fault of newer science that it has been rather heartless.

There are several points which I offer which are purely scientific and which distinctly affirm the truth of Religion.

1. One fact is, that men usually display and are conscious of a capacity in themselves for Religion. It is this fact which insures the continuance of Religion in the world. This capacity belongs to the soul as a native endowment. It has a divine significance as all the essentials of our spiritual natures have.

2. Another fact is the consciousness of a present, living God. Whatever may be our idea of the divine image in all men, I think it perfectly certain that all men experience God's presence as the presence of a living, holy God. If we could analyze human experience even in the most sinful of men, we should find distinct proofs of the soul's contact with God whom they knew to be God.

3. A third fact is this: The Bible presents to us in its grand deliverances a God whom we can honor and in doing so find all our being raised to a higher worth and meaning. There are ideas of Deity which are unworthy and degrading, but these are foreign to the grand impression which we get of God out of the Bible. We have learned to call him "a perfect God."

4. It is a scientific fact that any known course of evil is damaging to our natures. Many kinds of sin carry their own punishment—swift, appalling, consuming; but all sins hurt us at the center; even the sins of ignorance proceed into degeneracy.

5. Another scientific fact which I note is, that men must rely on God for the solving of their spiritual needs. The great mind of a Choate, who has just left us, and of a Ruskin, must rest in the divine Mind like dependent children. The learned Schleiermacher was tempted to define Religion as nothing but a sense of dependence on God. Religion is more than this, but it is this also.

6. It is a scientific fact that Jesus redeems men. It is not an open question as to whether Christ is a Saviour; all churches emerging from human failure under the Evangel of Christ are living demon-

strations of the fact that Christ is a Saviour. It is a new life to which men have given expression in the living Church, and that life is traceable to Christ as its Author and Source.

7. It is a scientific fact that the Bible has demonstrated its own Inspiration. Its Law, given by Moses, is the highest Law; its Gospel given by Christ is the only Gospel.

Combine these simple scientific points as you may, and then see where they land you in quest of the Religious Type Yet To Be.—*Western Recorder*.

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A VANISHING HYPOTHESIS



SUBSCRIBER writes that he has seen the statement, and thinks it was in our paper, that Professor Alfred Russell Wallace, long an advocate of Darwinian evolution, had abandoned it, and now declares it a "vanishing hypothesis." He wants to be sure of this, for one of his friends denies it, and quotes from a book, "Darwinism," by Professor Wallace, in which he stands squarely on the evolutionary platform.

The book referred to proves nothing except that Professor Wallace was a Darwinian when he wrote it, which was about thirty years ago. The address in which he repudiated Darwin's doctrine of natural selection was delivered only three or four years ago. It was a reply to an argument by Professor Schaefer before the British Academy, in which he took the ground that "living matter must, like everything else, be a product of evolution merely."

Professor Wallace said:

"Neither the probability of such an origin nor even its possibility has been supported by anything which can be termed scientific facts or logical reasoning." He also affirmed plainly his belief in creation and in a divine purpose in it. He said: "I believe there is a purpose in creation. It meets me everywhere I turn. I can not examine the smallest or the commonest living thing without finding my reason uplifted and amazed by the miracle, by the beauty, by the power and the wisdom of its creation."

Following up the same thought, he declared that "materialism is the most gigantic foolishness," and that "nothing in evolution can account for the soul of man," and that "the difference between man and the other animals is unbridgeable."

We can not now lay our hands on a copy of his address, but have in quotations, which we gave from it at the time, evidence that Professor Wallace did plainly repudiate the evolutionary hypothesis. He declared that "a mere hypothesis," as its name indicates, has no "weight for true scientific conclusions" until it is itself proved. It can never be the basis of truth until it is proven to be a fact," and that its very name indicates its weight, or lack of weight.

A hypothesis is a guess. It may be, as Henry Ward Beecher put it, "a glorious guess," but it is just a guess. Theory is another word for the same thing. The evolutionary hypothesis or the theory of evolution is just a guess as to the origin of the universe.

With Hæckel, in Germany, discredited because of self-confessed forgeries of biological diagrams, and with Wallace, in England, bowing before the Creator, the advocates of materialistic evolution must find other scientific shrines at which to worship, or consign their evolutionary idol to the moles and the bats.—*Herald and Presbyterian*.

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THE TWENTIETH CENTURY MAN

BY NEWELL DWIGHT HILLIS, D.D., LL.D.



THE Twentieth Century sits today in judgment upon the First Century. Gone the city Jerusalem, the castle where Pontius Pilate lived! Gone the walls about Nazareth, and the streets of Capernaum! No longer do the sails of the fishing boats on Galilee flash in the sun, but the judgments of the men of that olden time are with us still. We look backward upon Jesus through an atmosphere stained rich and made rosy by the poets, the painters, and the architects and philosophers. Then the Divine Carpenter stood forth alone; now we have other glorious figures in history. But the men of the Twentieth Century must yield the Master this acclaim—time hath produced no competitor. Today Jesus is more solitary in His supremacy than ever before. History shows us many soldiers like Alexander, and Hannibal, and Cæsar, and Napoleon, and Foch, but they are peers. Sculpture shows us many workers in marble, Phidias, Praxiteles, Michael Angelo, Thorwaldsen and Rodin, but no jury can give a verdict as to who is

supreme. Philosophy has many masters, from Plato and Aristotle at the beginning to Bacon, and Newton and Darwin are of almost equal rank. The mountains of the Alps and the peaks of the Rockies are alike nearly fifteen thousand feet in height, chiseled down by the same snows of winter and rain and heat and thunderbolts of summer. What if there were only one mountain peak of fifteen thousand feet in height, and all the rest were foothills? But that is precisely what takes place in the realm of morals. Jesus is that supreme height. Paul with his garments stained with human blood, and Augustine saddened by the profligacy of his manhood, and Calvin and Jonathan Edwards, fully conscious that often times they were narrow and harsh, and stained with selfishness and sin, cast themselves upon the mercy of that radiant Figure, standing with his outstretched arms, and calling to the broken, weary multitude. Jesus rides like a morning star above all the low-browed hills of earth.

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A Great Chasm.

"A chasm is opening between the men who believe their Bible and the men who are prepared for an advance upon Scripture. Inspiration and speculation cannot long abide in peace. Compromise, there can be none. We cannot hold to the inspiration of the Word, and yet reject it; we cannot believe in the atonement and deny it; we cannot hold the doctrine of the fall and yet talk of the evolution of spiritual life from human nature; we cannot recognize the punishment of the impenitent and yet indulge the 'Larger Hope.' One way or the other we must go. Division is the virtue of the hour.

"Neither when we have chosen our way can we keep company with those who go the other way. There must come with decision for truth a corresponding protest against error. Let those who will keep the narrow way keep it, and suffer for their choice; but to hope to follow the broad road at the same time is an absurdity. What communion hath Christ with Belial?"—*C. H. Spurgeon, D.D.*

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The love of God is not the love of heaven: the fear of God is not the fear of hell.—*Hector Hall*.

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Seek to be popular and like a plow that has run out you turn no furrow.—*Lawrence Keister*.

The Club

A Plain Man's Impeachment

BY THE REV. W. MACNICHOLL.



THE BIBLE CHAMPION is one of the excellent magazines of this prolific time. Its advent was hailed with delight by every believer in "the faith which was once delivered to the saints." Its matter is so illuminating and of such a high order of literary merit that it may be considered audacious for one of the common crowd to expect that any article from his pen, will survive the scrutiny of the keen and vigilant editor and be passed on to a place in the pages of this splendid Champion of Orthodoxy. Yet such is the humble hope of the writer. He believes it will add to the popularity of this timely publication occasionally to permit those who make no pretensions to superior learning to express their convictions in its columns. Friendship between contributors and readers is one of the guarantees of its perpetuity.

Note that the Scholars and Philosophers are not the only active workers in the realm of thought. Many among the rank and file of the world's plodders are doing hard thinking in this day of universal upheaval. The brain as well as the muscle is in a perspiration. The awakening has been sudden and so terrific that the dullest intellect must have felt the shock. People are digging and climbing with ardor at a white heat, who a few years ago were in a state of mental torpor. It is an age of the unexpected and events are happening with a speed that staggers and stuns. We cannot tell what a day may bring forth.

Attention has often been called to the world-wide changes the war has brought about. Present conditions are not a little alarming; yet there are encouraging signs. Democracy has vanquished Autocracy. Thrones have gone to fragments and cottages are becoming imperial in their sway. The world is in upheaval and the outcome of these vast confusions will be Civilization or Bolshevism, Christianity or Atheism. Settled forms of Constitutional Government or a Universal Reign of Terror, Lust and Blood.

If the great war has upset the world for the time being, the question may purposely be asked, what was the Cause of the Horrible Catastrophe? Many answers have been given. Its causes were Political, Commercial and Religious. The writer believes the seeds of this appalling harvest of death and destruction were sown soon after the late Kaiser ascended the throne. The mischievous work had been under way long before. It was then it took definite shape. It is said a secret compact was reached between Leo XIII. and William II. The purport of which compact was reached between Leo XIII. and William II, the purport of which his influence with the Catholic nations to help the Central Powers to win, the restoration of the Temporal Power would be his reward. This would help to explain the guilty silence of the Vatican on the moral issues of the war. Especially the massacre of the Armenians and the unforgivable atrocities in Belgium and Northern France. The assassination of the Archduke of Austria was the explosion of the pent-up wrath of the Serbian people, over the scheme to bring their country under the autocratic power of Rome. The Germanizing and Romanizing of the Balkan States had been proceeding for half a century and the culmination of a series of the blackest political crimes was reached when the Serbian king literally sold his people to the Vatican. He did not foresee the frightful consequences to which his Judas Iscariot action would lead. His subjects were aggrieved and exasperated, and the young man who hurled the fatal bomb simply tried to turn on the National safety-valve.

The dope of Romanism and the poison of the Hun Philosophy and Theology deadened the conscience of the people, and when the match was lighted, Germans and Austrians, transformed into savages of Materialism and Superstition, were ready to do the bidding of their beastly Masters. The Higher Criticism that

emptied the German Churches, that banished the Bible, that turned the Lord's Day into a Day of Sporting and Drinking, that swept away the guards of Moral order, that extinguished the diviner instincts of the people, and inundated the Empire with revolting licentiousness, was the first murderous effort of the Huns.

They would debauch the moral sense of the German people, first, and destroy their faith in Christianity, after which they would break down the Morale of the people throughout the world. This, they reasoned, would open the way for the God-defying Militarism which glorified Cæsar, Frederick and Napoleon, and treat the Man of Nazareth with contempt. This would help to bring all nations under the control of the Berlin Government. A Universal Empire was to be built on human bones, cemented with human blood, and perpetuated by robbery, rapine, and every conceivable form of outrage, and torture. That was only a paper Empire. It disappeared forever when the wrath of God struck the Hindenberg line, and the hideous Hohenzollern throne was pulverized by Allied and American lead. The Monsters who gave birth to such a scheme await the punishment which the sense of universal human justice demands, and which they shall receive.

(The Editor welcomes "The Plain Man" to have his say. He will offer "The Plain Man's Cure-All" in the next number. We trust to have a great multitude of "Common Men" thus invade us. Lincoln said, "It is evident God likes Common Men best; He makes more of them.")

Jesus and the Book

BY DAVID JAMES BURRELL, D.D., LL.D.



HE first reported sermon of Jesus was at Nazareth. He had been teaching and working miracles for some months, in Judea and Galilee, when He returned to His native village. It is safe to say His townsmen were on the *qui vive* to hear Him. On the Sabbath He went to the synagogue "as His custom was." It was the rule to open the service with the singing of a Psalm. Then came the reading of a portion of the Pentateuch, followed by a lesson from the Prophets. It was customary at this point to request any distinguished stranger, known as a loyal Jew, who chanced to be present, to act as *Sheliach Tsibbur*, or "Messenger of the Congregation," on whom devolved the special duty of expounding the lesson of the day. The lesson on this particular day was from the sixty-first of Isaiah, and Jesus was invited to read and discourse upon it. The *chazzan* or "minister" approached the chest and brought from it reverently the scroll of the prophecy, which being carefully unwound from its cloth wrappings, was placed in the hands of Jesus, who opened it and read: "The Spirit of the Lord is upon me, because He hath anointed me to preach good tidings to the poor; He hath sent me to proclaim release to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to proclaim the acceptable year of the Lord." (Luke 4:18, 19.) The interest of the congregation is indicated in the words "And the eyes of all in the synagogue were fastened on Him." His discourse is not given in full; but it is said to have been distinctly expository, and its personal bearing on the great question of the Messiahship is affirmed in the brief summary: "*Today hath this Scripture been fulfilled in your ears.*" At the conclusion of His discourse all were agreed in bearing witness and wondered at the words of grace which proceeded out of His mouth," but they were not prepared to accept His interpretation of Isaiah's prophecy as applying to Himself. "Is not this Joseph's son?" they asked. And when they demanded "a sign," He reminded them, with Scriptural illustrations, that "no prophet is acceptable in his own country;" whereupon they "were filled with wrath and rose up and cast Him forth out of the city."

The sermon at Nazareth may serve as an example of the Master's method in all His subsequent preaching. Wherever He went He preached the Word. "And many hearing Him were astonished, saying, Whence hath this man these things? and, What is the wisdom that is given unto this man?" (Mark 6:2. In

all such cases the comprehensive answer of Jesus was, "My teaching is not mine, but His that sent me" (John 7:16), which, while indicating His mysterious essential union with the Father, was but another way of expressing His absolute loyalty to and accord with the written Word of God.

The interview of Jesus with the woman of Samaria on His way to Galilee, is another instance of the Scriptural method of Jesus (John 4:1-42). The references to the well which Jacob digged, to the mountain of worship, to the Judaic source of salvation and to the spiritual nature of the deity are all biblical. And when at the climacteric point of His interview, the doctrine of the Messiah was reached, it was like the lifting of a veil. Is there anything anywhere in the teaching of Jesus, clearer, more positive or more illuminating as to His relation to the rites and symbols and prophecies of the Old Economy, than His closing words, "I that speak unto thee am he?"

"First Sunday School in the World"

BY BISHOP J. C. HARTZELL, D.D.



RECENTLY while on a visit with Mr. H. J. Heinz, of Pittsburgh, to Savannah, Georgia, one of the oldest and most beautiful cities in the South, I learned that John Wesley had founded a Sunday School in that city in 1736. That was nearly half a century before Robert Raikes started his Sunday school for boys (1780) at Gloucester, England.

As one enters Christ Church he sees on each side of the door a bronze tablet. One commemorates the work of George Whitefield, Wesley's immediate successor, and the other reads as follows:

"To the glory of God in memory of John Wesley, Priest of the Church of England, Minister to Savannah 1736-1737. Founder of the Sunday School of the Church. Erected by the Diocese of Georgia."

The Rev. Dr. John Wing, rector, kindly gave me the following items from the official records of Christ Church:

"Rev. John Wesley assumed charge in 1736 and started a Sunday School. Under him Mr. De La Motta every Sunday morning instructed the children of the church." "Every Sunday afternoon it was Wesley's custom to meet the children of the congregation before service and hear them recite the catechism, question them as to what they had heard from the pulpit in the morning, instruct them still further in the Bible endeavoring to fix the truth in their understandings as well as their memories. This Sunday School was established in Christ Church, Savannah, nearly fifty years before Robert Raikes originated his scheme of Sunday instruction in Gloucester, England, and eighty years before the Sunday School was established in New York, and is still carried on." "This is believed to be the oldest Sunday School in the world."

In the rear of the church is the lot on which stood the parsonage in which Wesley lived during his less than two years' service as a foreign missionary in Georgia. He came to America to convert the Indians, and inaugurated missions among them. His meeting and consultations on shipboard with the Christian Moravian brethren, and his trial growing out of his extreme and rigorous ritualistic methods, taught him wonderful lessons in his own spiritual life, and in church administration. But the most enduring result of John Wesley's labors in America, and which best illustrates his divine leadership in organizing the church for world conquest, was the result of what seems to be the first Sunday School in the world.

* * * * *

We grow lonely as the years go on, and we cannot make new friends like the old. In one's life there often comes a change, when the keen vitality of a younger day seems no longer capable of the old intensity, and the very power of loving appears to pass from some. Slowly much dies out of a man, and he wonders if the old eternal promises of his faith can be true at all. But the one thing that will surely remain through everything is the love of God.—*Rev. John Kelman.*

THE FLAW

BY DAVID JAMES BURRELL, D.D., LL.D.

THE Pharisees were great believers. They held to the doctrine of a personal God, having His name written as frontlets between their eyes. They were strenuous in maintaining the hope of immortality, and therein were at swords' points with the Sadducees, who, as the "liberals" of that time, denied the reality of the future life. They believed in Christ, also, as one who was to come in the fulness of time to restore the glory of Israel. This coming of the Messiah was the very center of the orthodoxy of the ancient Jews.

So far, so good. Far be it from me to say aught in disparagement of orthodoxy. A man without a creed is an intellectual invertebrate; and a man professing a creed and recreant to it is a dishonest man.

But observe, we are not told to *avoid* the orthodoxy of the Scribes and Pharisees, but to "exceed" it. This means that we are to add something to it; and the thing to be added is life. For faith without works is death. The insufficiency of the orthodoxy of these Pharisees lay in the fact that it was hollow at the core. It needed the quickening power of life, of reality, of sincerity. The only creed worth having is a creed with a heart; a creed with eyes to see the pathway of truth and feet to walk in it.

"For when a man can live apart
From works, on theologic trust,
I know the blood about his heart
Is dry as dust."

* * *

POINTED ARROWS

BY LAWRENCE KEISTER, D.D.

IS the Gospel retarded more by the opposition of enemies or the indifference of friends?

Prejudice and personal interest are adroit advocates and persistent pledges.

Let the preacher prepare himself with reference to divine requirements and his sermons with reference to human needs.

If you want a big job enter the employ of the manager of the universe.

Blunders look like sins when men refuse to make amends.

The fire of devotion warms us, but the fire of ambition consumes us.

Our spiritual self soon has the lead in life; though our outward man is de-

caying, yet our inward man is renewed day by day.

Men who hold some religious fad are anxious to discuss it.

Preach the Gospel as an expression of the Divine Will and not as material for popular discourse.

Amid the fires of affliction we need One like unto the Son of God to walk with us.

Orthodoxy seldom suits a sinner who professes to be a saint.

Some modern preachers are unapostolic in faith and practice.

Uneducated men can be Christians, but insincere men find it impossible.

The preacher who resents friendly criticism is related to the doctor who buries his mistakes.

* * *

OUR MOTHER'S BIBLE

BY DR. F. O. HOLMAN

YOUNG man, young woman, cling to your mother's Bible! Civilization is founded on it, and civilization has a sure foundation. The old Bible is sacred with many a precious memory. Fathers have put it into the hands of their boys as they have sent them out into the storms of life, and it has led them through without shipwreck. Mothers have put it into the hands of their daughters, and it has taught them how to live queenly lives and die in holy peace. Men have read its pages when they were trembling on the brink of awful temptation, and it has girded their loins to heroic resistance, till they have preferred to die rather than to do wrong. Soldiers have put it into their knapsacks and gone out to battlefields and charged up hills slippery with blood, with larger courage because of their Bible. And men in hospitals, groaning with pain, their lifeblood dripping from their ghastly wounds, have held their mother's Bible in their fainting grasp and kissed it with lips that were pallid with death, and gone out into the darkness with a smile because their mother's Bible was near. O, the Bible! the Bible! I want it in my hands as I face life's hot temptations; I want it in my heart as I face life's awful sorrows; I want it in my life as I gird my loins for strenuous responsibilities; I want it under my pillow when my breath comes in gasps and the deathdew is damp on my forehead; and I want you to put it in my coffin, and read it over my grave, and write on my tomb its promise of life eternal.

The Sanctuary

The Magnet

BY DAVID JAMES BURRELL, D.D., LL.D.

And, I, if I be lifted up will draw all men unto me.—John 12:32.



THE magnet is a great mystery. There are sixty odd pages about it in the Encyclopædia Britannica and after reading them over is no wiser than before as to its singular power. It has been invested with a curious interest from time immemorial. They used to call it "the Magnesian stone," from the place where it was found. In the absence of any satisfactory explanation of its phenomena it was invested with all sorts of magical virtues. It served as a love-philter and was supposed to heal diseases. Alchemists and conjurors made constant use of it.

But while no one can explain the magnet, one thing is admitted on all hands; to wit, its power of attraction. Sir Isaac Newton had a lodestone in a seal-ring, weighing only three grains, which was capable of holding up seven hundred and fifty grains of iron; but he did not undertake even to define it.

The spiritual anti-type or counterpart of the lodestone is Christ crucified. Here, also, there is much of mystery. A simple lad can ask more questions in an hour concerning the great doctrines which centre in the Cross than the wisest theologian can answer in a lifetime. But one thing is beyond controversy, namely, its power of attraction. David Hume, a rank unbeliever, was frank to admit that the Christian religion had wielded an influence among men and nations which passed his comprehension. How the story of a crucified Nazarene should have been the enlightening and evangelizing influence of all the centuries is beyond our comprehension; but the fact remains precisely as Christ announced it, "I, if I be lifted up from the earth, will draw all men unto me."

As one approaches the harbor of Queenstown, skirting the southern coast of Ireland, he sees a graveyard on a green hillside and, towering aloft in its midst, a white cross whereon a white Christ faces the west with hands outstretched, as if to say, "Look unto me, all ye ends of the earth, and be ye saved!" It is an apologue of grace in history. This is the mighty influence which, all along the centuries, has been appealing to men and nations. Other religions have one after another been stricken with decay and death; but the Gospel, like a rising sun, shines brighter and brighter; and the red-cross banner is being advanced to the farthest headlands of the earth. The vision of Isaiah is in process of fulfillment; the ships of Tarshish, rams of Nebaioth, dromedaries of Midian, doves flying to their windows, all mean that the great Lodestone is doing its work. Our crucified and risen Lord is drawing the world unto him.

One reason for this is found in the attractiveness of Christ himself. There never lived another on earth like Him. His challenge was, "Who layeth anything to my charge?" and the answer was forthcoming on the lips of the heathen judge who sentenced Him to death: "Take ye Him and crucify Him: I find in Him no fault at all!"

The world reveres character. In the bloody days of The Terror, when all Paris was clamoring for the King's life, the appeals of the noblest men of France were wasted on the unreasoning mob. Then Lafayette came out upon the balcony of the palace, leading by the hand an old man named De la Uire; "Citizens," he said, "it is seventy years of character and usefulness that would speak to you," and they all kept silence to hear him. For a like reason the incomparable, immaculate, unaccountable, divine Man is heard above the tumult of the passions of men.

Another reason is found in the teachings of Christ. He spoke of the three greatest problems that ever confront us. "Who is God?" we ask; and He answers, "When ye pray say, Our Father." When we ask "Who is man?" His answer is, "Man was created in God's likeness; but that likeness has been defaced by sin; and sin alienates man from a holy God"—And when we ask the inevitable question,

"What shall I do to be saved?" He answers, "I am come to expiate your sins by bearing them in my own body on the tree: so that whosoever believeth in Me shall not perish but have everlasting life."

Now there is a threefold reason why this teaching attracts all who pause long enough amid the hurly-burly of life to think upon it.

To begin with, *its simplicity*. The wayfaring man, however foolish, may read it while he runs. A child can understand it. I was once, while engaged in city missions in Chicago, called to the bedside of a boy of fifteen who knew nothing about Jesus except as he had heard his name on profane lips. He whispered, "I'm dying, and I'm not ready." There was no time to philosophize: so I told him the simple story of the Cross. He whispered "Are you sure that it was done *for me*?" And when I assured him that it was, he laid his thin, transparent hand on mine saying, "Go now, please, and come back in the morning. *I think I have it!* But don't say another word or you'll get me all mixed up." In the morning he was gone, but his last word was "*Jesus.*" Blessed be God for the simplicity of the truth that saves us.

Then think of *the sweet reasonableness of the Gospel*. We are not asked to believe anything which does not commend itself to our best judgment. When Nahash the Ammonite came up against Jabesh-Gilead and its inhabitants proposed to capitulate, he answered, "On this condition will I make a covenant with you, that I may thrust out your right eyes." It is a mistake to think that any such condition is laid upon those who approach the Gospel. It proposes on the one hand an ethical system to which our whole being intuitively assents: for no one has ever successfully impugned the integrity of the Decalogue and the Sermon on the Mount. On the other hand it presents a doctrinal system which is equally consonant with reason. In particular the doctrine of the atonement is presented not as a hard and fast ultimatum but as an appeal to our thoughtful acquiescence. "This is a faithful saying and *worthy of all acceptance* that Christ Jesus came into the world to save sinners."

The vicarious pain of our Lord and Saviour is distinctly in line with the analogy of human sympathy. The self-sacrifice of God as set forth on Golgotha is merely the consummation of that self-sacrifice which is universally regarded as the highest point of human character. It is precisely what a thoughtful man should expect to find in God. We are, indeed, asked to receive it by faith; but faith is mere credulity unless it is buttressed by reason. "Come now, saith the Lord, *let us reason together*: though your sins be as scarlet they shall be white as snow; though they be red like crimson they shall be as wool."

If a son of yours had wandered into the slums and was going at the pace that kills would you not go out after him and do your utmost to reclaim him? But what is the incarnation but the going out of our Father, and what is the Cross but His self-sacrifice for us? It is indeed so reasonable that we are impelled to say, "This is just like God!"

A still further explanation of the drawing power of the Gospel *lies in its exclusiveness*. "To whom shall we go," asked the disciples of Christ, "for thou only hast the words of eternal life." He has, indeed, a monopoly of salvation. There are other systems of ethics and spiritual abstractions; but there is no other religion or philosophy that has ever given the faintest hint or suggestion of an answer to the question "What shall a sinner do to be delivered from the penalty of his past sins?" The crimson stain on the hand of Lady Macbeth is so indelible that all the waters of the multitudinous seas cannot wash it out. The blood of Jesus Christ alone cleanseth from all sin.

It is such considerations as these that have led multitudes of the wisest of men to yield to the doctrines of Christ. "It finds me!" said Coleridge. And it will find any man who consents to divest himself of prejudice and take time to think of it.

But aside from the character of the historic Christ and the manifold power of his teaching there is still another reason for the power of His attraction, namely, *His abiding Presence*. The promise "Lo I am with you alway" is not to be explained by saying that His influence is abroad in the world. He Himself is here. Unseen? Yes; but as real as the power of a lodestone in operation, the nearness of

which is indisputable though we may not be able to see it. Thus it is written of Jesus: "Whom, not having seen, ye love; in whom, though now ye see Him not, yet believing, ye rejoice with joy unspeakable and full of glory, receiving the end of your faith, even the salvation of your souls."

All heaven is full of souls who rejoice because once, feeling their need of a Saviour, they were drawn and came running to him. And there are hundreds of millions of living men who rest their confidence in Him for everlasting life. The white Christ whom the soldiers say they saw on the firing line in Flanders is everywhere beckoning and calling to the children of men.

In these last days He has been drawing the nations. The taste of war is bitter on our lips; but the men who carry khaki Testaments in their knapsacks have been putting the gods of Walhalla to flight, while impious thrones and dynasties are trembling at the cry "The Lord, He is the God!" The world will presently be a better world to live in. The horizons of Christendom must be enlarged; for the Kings of the earth will presently be bringing their glory and honor into it. The God of justice and humanity has all along stood within the shadow keeping watch over His own. "The dead hand" that puzzled Napoleon has lost none of its power. "Tell me how it is," he demanded of Bertrand, "that while I dwell alone and friendless on this barren rock, the dead hand of a Nazarene carpenter can reach down the centuries and draw millions to follow him." The drawing power of that "dead hand" has puzzled wiser men than Napoleon. Not more surely does the shining sun attract the earth than the Sun of Righteousness is slowly but certainly drawing the wandering race back to the God who created and sustains it.

But unless there be a response to the overtures of the Gospel they are unavailing. A magnet has no power over a block of wood. Some men are antagonistic to Christ; as Voltaire was, who cried, "Crush the Imposter!" Others are so indifferent that they give no serious thought to His imperious and irrefutable claims; wherefore they see in Him "no form nor comeliness, nor any beauty that they should desire Him." But there are still others who look upon Him until they are enamoured of Him. They hear the call "Whosoever will, let him come," and yield themselves with the cry, "I will!" It is when the soul, like the Shulamite maid, hears the voice of the Bridegroom calling, "Arise my love, my fair one and come away" and answers "Draw me, and I will run after thee," that its espousals are sealed in the assurance of everlasting life.

Now these are the reasons why we preach Christ and Him crucified. All the adventitious attractions in the world are ineffective as compared with Him. To draw a crowd together is of itself a vain thing, but to draw an immortal soul out of death into life is worthy of God. And God in Christ alone can do it. "I, if I be lifted up," He said, "will draw all men unto me." He has been lifted up on the Cross, once for all; it remains for us as His witnesses to lift Him up in the pulpit as well as in our walk and conversation, so that all the world may be drawn unto Him.

"The Jews require a sign and the Greeks seek after wisdom; but we preach Christ crucified, unto the Jews a stumbling-block and unto the Greeks foolishness, but unto them which are called, both Jews and Greeks, Christ the power of God and the wisdom of God!"

Behold the Magnet of the world! Who can resist it?

What think ye of Christ

BY ROBERT STUART MACARTHUR, D.D.

What think ye of Christ?—Matthew 12:42.



THREE objects, partly natural and partly architectural, I have seen which meet the reasonable expectations aroused by the descriptions of travelers—the Alhambra, in Granada, Spain; the Japan Sea, and the glorious Taj Mahal, in Agra, India. Three works of artistic genius, each superb of its kind, have I seen which satisfy reasonable expectations—Raphael's "Transfiguration," Canova's "Penitent Magdalen" and Thorwaldsen's "Christ and the Twelve Apostles." Three products of literary skill have

I read, each almost perfect of its kind—Shakespeare's "Hamlet," Milton's "Paradise Lost" and Tennyson's "In Memoriam." Three men have I studied, magnificent, majestic and well-nigh matchless men—Moses, the Lawgiver; Paul, the Apostle, and Judson, the Missionary.

But no one of these objects of nature or works of art and no one of these men was ideal. The ideal man, who is only a man, has not yet been discovered. Humboldt, who traveled far, saw much and felt more, recorded in his diary this sentence, "The finest fruit earth holds up to its Maker is a man." It is here implied that this finest fruit is the ideal man. But Humboldt did not affirm that he had ever found this man. The ideal man has not yet been discovered among those who are mere men. No one of our noblest men was a spotless sun; no one reached sinless perfection. From all our loftiest specimens of manhood I turn dissatisfied to Jesus Christ, and in Him I find that the ideal becomes actual, the dream real and the hope fruition. What Mount Tabor is, rising abruptly in its unique symmetry and beauty from the northeastern arm of the plain of Esdraelon, that Jesus Christ is, rising in insulated grandeur and spotless perfection above the plain reached by the noblest men of all the centuries.

What Mont Blanc as the king of the Alps is, lifting its crystal domes and sparkling towers 15,781 feet above the level of the Mediterranean Sea, compared with the other snow-clad and cloud-kissed mountains of the Alps, that Jesus Christ is compared with the loftiest men who have risen as mountain heights above their fellows through all the ages. What the Himalaya Range, the most elevated and stupendous mountain system on the globe, sweeping across historic lands as far as from New York to Chicago and back to New York, and rising so high that the superb Matterhorn, if lifted bodily and placed upon the resplendent Jungfrau would not reach the glittering Himalayan heights, that and more Jesus Christ is to the long line of men who have risen highest in moral grandeur in the history of the human race. Jesus Christ is the pearl and crown of humanity; He is the loftiest specimen of manhood the race has produced; He is the fullest manifestation of divinity God has given the world; He is the effulgence of God's glory, and the very image of His substance. He rises in unapproachable glory, not only above men, but also above saints and seraphs, and above angels and archangels. Gazing upon Him we can exclaim with inexpressible enthusiasm and unutterable ecstasy, "Ecce Homo!" and with the same breath and with equal truth, we can also reverently exclaim, "Ecce Deus!"

The question of the text, "What think ye of Christ?" now presses upon our consideration. The setting of this text is instructively suggestive. For some time in His discussion with the Pharisees our Lord had been acting on the defensive. Both Sadducees and Pharisees had been asking Him questions. His answers put the Sadducees to silence, and their confusion greatly gratified the Pharisees. It is now their turn to experience similar confusion from the celerity and dexterity of His replies. Never was there so skillful a debater as Jesus Christ. He was masterful in His clarity of thought, simplicity of speech and purity of motive.

In the case before us He passes from the defensive to the offensive, and He convicts Scribes and Pharisees of entertaining false views of the Messiah. They had disputed His claims as a spiritual Messiah, and He now shows the irreconcilable contradiction between their view of Him as a mere worldly Messiah and the teaching of their own prophetic scriptures. They were silenced and even stunned by His rapid, aggressive and unanswerable attack. We are significantly told that "no man was able to answer Him a word, neither durst any man from that day forth ask Him any more questions."

It must, doubtless, be admitted that there are men in every community, and possibly there are some in this congregation, who have no definite convictions regarding Jesus Christ. It seems almost incredible that in a community of culture and Christianity men and women should be found who have not reached definite conclusions regarding the person and character of Christ. The question is put now to you with the utmost directness, "What think ye of Christ?" This is the broadest, deepest and loftiest question ever put to the human race. This is the question

of all the ages. This question virtually engaged the thought of Abraham; it evoked a response from Moses, and it stirred the deepest emotions and loftiest praises of David as he swept his lyre and sang his immortal songs.

In this congregation there are no hearers unwilling to admit that Jesus Christ is at least a great historic character. They frankly admit that He was born at Bethlehem, brought up at Nazareth, and crucified at Jerusalem. They are entirely correct in the outward features of His earthly career, but they may have comparatively little conception of the spiritual significance of His wonderful life and His vicarious death.

They think of the historical elements of His wonderful life as they would think of those of Buddha, Confucius, Zoroaster, or Mohammed. Their conception of His earthly life has no power over the development of their own lives, except as a mere character of history. They fail to see that His was a unique life, and that it was lived on earth by Him that it might be lived in some measure over again on earth by us. They fail to see that He became the Son of Man that we might become the sons of God. They do not learn that He revealed the fatherhood of God and the brotherhood of man that we should sweetly experience the one and constantly illustrate the other. The historic Christ has no more power over the practical lives of some men than the traditional heroes of classic legend. Virtually for them there is no Christ of God. Practically for them there is no historic Christ. Until the historic Christ is translated into a personal Saviour and Master, controlling our acts, our words, and our thoughts by His matchless example, His unique personality, and His spiritual purity, there is for us no historic Christ worthy the name.

There are those who think of the Christ as a dreamy, sentimental and poetic character. They are charmed by commendable characteristics of His remarkable life. They refer to Him in terms of soothing speech and of dreamy affection. There is an element of poesy in all their conceptions of the divine-human Christ. They speak of Him in language which the robust Chalmers called, in his lofty scorn "nursery endearments." They are ready to adopt the language of the renowned French theologian, eminent Orientalist and brilliant rhetorician, Renan, when he speaks of the Christ of God as the "sweet Galilean." Such epithets must be utterly unwelcome to Christ. If He be not more than man, He is less than man. If He be not worthy of our loftiest devotion, He is certainly worthy of our severest reprehension.

If Christ were merely the product of natural forces we might expect some other country, with far better opportunities than those of Palestine, to give us another and a better Christ. Palestine was a small country; it had no great newspapers, no libraries, no academies, no colleges, no universities. Its people, for the most part, were ignorant, prejudiced and bigoted. There could not have been a more unlikely place in which to find the foremost man of all the ages. Can Germany give us a Christ? She has given the world much that is good and bad. She has great gymnasia, wonderful universities, and marvelous technical schools. She boasts of her great scholars. Germany, give us a Christ! Germany is silent. She has no Christ to give. Christ is not the product of natural forces. He is the Son of God.

Can Great Britain give us a Christ? She owns one-quarter of all the land on this planet. The earth has 52,000,000 square miles; over 13,000,000 square miles the British flag floats. She has great scientists, philosophers, discoverers, and artists. She has the University of Glasgow, the University of Edinburgh, the University of Aberdeen, and the University of Dublin; she has her Oxford and Cambridge. Great Britain give us a Christ! Britain is silent. She has no Christ to give. He is the Son of God.

Can the United States give us a Christ? Our republic is famous for her inventions and discoveries. Her resources are boundless. She has vastly better means to furnish a Christ than had Palestine. But the United States is silent. She has no Christ. He is not the product of natural forces. He is the Christ of God. He is God blessed forevermore!

A true conception of Christ's ideal humanity leads us to the assertion of His real divinity. We shall not, however, at this point spend time in splitting theologi-

cal hairs. We may be able to pass the examination of a church council on our knowledge of divine sovereignty and human freedom, or any of the "isms" of ancient or modern heterodoxy, and yet we may be spiritually dead. We may recite creeds by the yard, and yet be black in heart and vile in life. A dead orthodoxy may be worse than a live heterodoxy. Creeds may be as powerless over our lives as the multiplication table. We must know Jesus Christ as the vicarious sacrifice for sin, and as our personal Lord and Saviour. The atonement is the heart of theology. The Cross is the center of the universe. It is the pivot around which all the great events of history revolve. The historian and the philosopher, as truly as the theologian, must build their studies of Calvary.

O men and women in this audience, I ask you all in His own glorious Name, and in His own solemn words, "What think ye of Christ?" I beseech you, in the name of Him before whose bar we must all stand, that each one of you now in heart fall down at Jesus' feet, and utter with Thomas, out of penitent and believing hearts, this confession of faith and love, "My Lord and My God."

Crucified with Christ

BY W. F. DICKENS LEWIS, D.D.

I am crucified with Christ.—Gal. 2:20.



HERE is an aspect of the cross of Christ which is very beautiful to contemplate: that of Personal Identification with Christ which, in the spiritual realities of the mysteries that pertain to Christ's kingdom, signifies the interweaving of our own life with that of Christ. It is the blending together of sacrifice and love. The Christian life in its essential reality is one of identification. In life or death Christ is identified when He manifests Himself in us. It is the Branch and the Vine vitally connected. It is not merely imitation of a model as a waxen imitation of the vine and its fruit, but an indwelling living Person, living in us as a part of us. "The cross" as a living commentator puts it "is not the final fact of the Christian life" but rather "I live." Yet again lest that statement "I live" should be unduly broadened and some should turn the grace of God into lasciviousness and should indulge in license that is unwarranted, the apostle repeats, "Yet no longer I." And having thus again corrected that second peril, he at once narrows and broadens the statement by the central word "Christ liveth in me." "I am crucified, yet I live; yet no longer I but Christ liveth in me." To have been crucified with Christ, that is to share the value created by the mystery of His cross, is now to have accepted the position of identification with Him in the acceptance of and obedience to the will of God, at all cost even though the cross itself may lie across the pathway of our lives." In the province of the thought of this text we may consider some central truths under a few distinct points.

1. *The Source of True Life is the Awakening of a New Life.* That means self crucifixion and personal identification with Christ crucified, because the cross of Christ was by voluntary choice an absolute agreement to and a final abandonment of self to the will of His Father. Before the full life of Christ can hold its supremest sway in our hearts we must crucify self. It is the self-life that destroys the soul. It is the self-life that prevents the awakening of a new life in the soul. In full view of the cross our personal identification with it awakens a new life of faith, love and self-sacrifice. The cravings of wild desire, of unrestrained passion, or of the pleasures of the carnal minded, are the tendencies of the flesh. But the new life in union with the crucified Christ is death to the self-life on one hand and the perfect agreement of the true life on the other with the will of God. That which makes life as the very scientists tell us is union with life. "Now" says Christ, "I am the Life." Union with life! The flower cut off from its root dies. As the limbs of our body live because the head lives so we united with Christ in every part of our being, live. That is life because love goes out of self to Christ, or as Luther's motto has it, "*Vivit Christus.*"

2. *The Source of True Life is Crucifixion With Christ.* The apostle is here combatting an error, rampant then as in these days in the church, viz.: Ritualism. The apostle's argument really is this, "If you are going to be justified by mere external deeds, then you are under the law. You have not learned the secret of life. You have forgotten Christ." The law of Christ then is not the law of servitude. It is the law of love, self-sacrifice and service. "How is it" asks a great preacher of our day, "that in yonder slum a young woman may go unharmed, where the police officer does not come? Because she is crucified with Christ, and the crucifixion expresses itself not in the Pharisaic satisfaction with a spirituality that is superior to other people's spirituality, but expresses itself in an outpoured life, in sacrificial service. How have the far distant places of the world been won for Christ? By crucified men and women, who have gone out counting not their lives dear unto them, rejoicing in the privilege of having fellowship with the sufferings of Christ and sharing the throne of His power. If we be men and women of power we must pass to crucifixion."

3. *The Source of True Life is Hidden.* I have seen the mountain stream falling down the hillside in refreshing cascades whose source was hidden. I have seen the wheat push itself from the earth in a new life whose source was hidden in the earth. So in this life of personal identification with Christ. It is a hidden life. "Hid with Christ in God." It is a life like a precious cabinet containing a jewel. The cabinet is rich but the jewel is richer. As the late Bishop Reynolds was wont to say, "The best of it is yet unseen." It is hidden but it is not lost. It is hidden like seed in the ground, and when Christ shall appear, this life of ours in Him shall spring up and appear glorious." Thus the text has described for us the mysterious life of the Believer, crucified and yet alive! Crucified in the old man but living in the new! Crucified to the world but alive in Christ! Crucified to sin but quickened to grace!

Practical Discipleship

The disciples went and did as Jesus commanded them.—Matt. 21:6.

WAS it not superfluous to put this on record? Might it not be taken for granted that the disciples, because they were disciples, would always do as Jesus told them? Yet, as His command must have seemed strange, and certainly tested their faith, it is here set down to their credit, that they did as they were told—without questioning or reluctance. In the light of our frequent deviation from the way of His will, we may not only find an example but also a rebuke in this fact.

Taking the text as an instance of what practical discipleship requires and involves, we find that they had:

1. Something to Hear—and *listened*. Jesus commanded. They gave heed. They understood and remembered. There is a "still small voice" often speaking to us.

2. Somewhere to Go—and *went*. We also have our "marching orders," our mission in life, our opportunities of aggressive work for our Master. Shall we stay in our easy chairs when the Sunday school needs teachers?

3. Something to Do—and *did* it. We are never sent on a fruitless errand or a wild-goose chase. When we *go* by His directions, we find on arrival something to be done.

alacrity of the disciples, as set before us
Therefore, let us imitate the cheerful in our text!—*Weekly Pulpit*.

* * *

THE ROYAL LIFE

BY F. B. MEYER, D.D.

Much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ.—Rom. 5:17.

1. A life of victory over sin and passion.

2. A life of grace.

3. A life of bounty, full of the Spirit of Christ, and able to pass it on.

4. A life of freedom from self.

5. A life of temptation, because the more blessing you receive, the more Satan tempts.

6. A life of rest in the midst of storm and trial.

7. A life of conscious rightness with God.

Sidelights

WHEN you get up high above the noise and the travel of the world, when you follow our Saviour's example and seek the mountains, how different all things seem in the softening glow of God's great kindness! It gives you the feeling that you are not all flesh, you are not wholly a part of this strange play of material forces surging around our planet, but there dwells in you an immortal soul, dear unto God, bought by Christ and aflame with the great message of love. Oh, build your prayer closets on the mountaintops! Go into them with your plan. Then go out boldly and stand up for Jesus Christ in the world that slew Him, and it will happen to you as once it happened to a company of obscure, unknown men without the support of influence or anything of the sort, who thrust themselves into the murky darkness of the Greco-Roman world with the story of the cross and gave it to men, so that they became worthy witnesses to the glorious Gospel of the blessed God.—*Harris E. Kirk, D.D.*

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CHESTERTON tells of a boy who said he thought pessimists took care of your feet and optimists fixed up your eyes. It is true that pessimists are always seeing the mud, but optimists are beholding the stars. If we cultivate the fine arts of appreciation, we will find happiness on every bush. Whatever helps us to remember blessings is in itself a blessing. The good things that you allowed to slip by unnoticed may be resurrected by memory and made to be a joy forever. Ulysses said: "The years are gone, but I have them in my soul." Do not fail, then, to count your blessings; even as you count you will grow in grace.

A wise man has declared that half of our unhappiness is envy and the other half is blindness; one eye is jaundiced and the other eye unseeing. At least half of our misery comes from a failure to see the wonderful kindness of the universe. People who lack fundamental gratitude are for the most part unhappy and their lack of appreciation grieves the heart of our heavenly Father more than we can realize. "Never go to God for

new blessings," cried Joseph Parker, "until you have given Him a receipt for the old ones."—*Reformed Church Messenger*.

* * *

LOVE is a good form of cement. It holds fast where everything else breaks. That is why God says of it, "Love never faileth." Even human love, without any of the supernatural love of God mixed with it, illustrates the marvelously enduring bond. So necessary is the bond of love that the man who lacks it is useless for certain forms of service. We find love playing a prominent part in the awful business of war; a writer in *The Saturday Evening Post* says of a certain lieutenant of the French army: "He is popular with the men, of course; but that is the way of the French army. Any officer who cannot hold his men by the handle of their affections is gradually shunted out of command." We need as high a standard in all our Christian service. Any pastor, or Sunday school teacher, who cannot hold his people by the handle of their affections, ought to be shunted out of his command—and is pretty sure to be. But we can all of us, no matter what our natural temperaments are, have the perfect and undefeatable and unfailing love of God for our fellows, when we let Christ, who is love, be our life and our love.—*S. S. Times*.

* * *

NATURALLY, people do not like to be under obligations. A story in a recent popular magazine tells of a man who, "down and out," had been befriended and loaned some money by a man of means, with the word that the money could be returned whenever convenient. "I'll do it out of my first week's wages," snarled the other; "I'm no man to lie under an obligation." Then came an unexpected reply, which goes to the heart of things. "In our age," said the benefactor, "obligation is the one thing in the world that no man can avoid." Yes, and since man first sinned, and before, man has been under obligation, and he always will be. God's plan of salvation for sinful, sin-loving, and sin-destroyed men puts them under the greatest obligation of all, offering them everything through

the death of Jesus Christ, their Substitute and Saviour, and asking nothing in return but their acceptance of this "unspeakable gift." The man who says that he will not be under obligation goes to hell; God can do no more for him. The man who gladly, thankfully accepts the eternal obligation of God his Saviour then begins to experience the only true freedom—the liberty of the man who acknowledges his debt to Christ.—*S. S. Times.*

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WE sometimes find churches and pastors who, through over-anxiety for a large membership, make the way of salvation easier than Jesus Christ made it. No man has a right to pare down the requirements of the soul, in order that it may come into an acceptance of Jesus Christ as Saviour. It was Jesus who said, "If any man will come after me, let him deny himself, and take up his cross, and follow me."

These words point to a hard task for the average man. To deny himself, and bear a cross, are the last things which a selfish man wants to do. There is a grave temptation that such a man will seek a church where these words of the Master are not emphasized.

Men are being asked to accept Christ, and to join the church, but to accept Christ means to accede to His terms of salvation, and those terms involve repentance, and faith, and restitution, and the death of the old man. If any man is in Christ Jesus he is a new creation. That new creation is the work of the Holy Spirit applying the blood of Jesus to the guilt of man's soul. This is no time to gloss over the blood of cleansing. Upon a hundred battlefields we are being taught the truth of the divine declaration, that "without the shedding of blood there is no remission of sin."—*Methodist Protestant.*

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THE Lord said to Moses, "Say unto them, 'I am hath sent me'." Some one has said that God gave him a blank check and all he had to do was to fill it out from that time on. When he wanted to bring water out of the rock all he had to do was to fill out the check; it was the same when he wanted bread; he had a rich banker. God had taken him into partnership with Himself.—*D. L. Moody.*

HOW excellent is thy loving-kindness, O God! therefore the children of men put their trust under the shadow of thy wings" (Ps. 36:7). Loving-kindness is love in action. "God is love." Then Jesus Christ is loving-kindness, God manifesting His love to us. Notice, "wings" is plural. The wing of God's power is to me no protection. I am afraid of power. Power let loose may destroy me. In the thunderbolt there is power that kills. God's omnipotence, viewed alone or linked with His justice, gives me no comfort; but linked with His love I find shelter beneath it. My danger is great in proportion to the power that may be against me. My safety is great in proportion to the power that may be for me. God's power linked with His love is for me; and I put trust under the shadow of the wings of His love and power.—*A. C. Dixon, D.D.*

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THE Bible rings with one long demand for obedience. The keyword of the Book of Deuteronomy is, "Observe and do." The burden of our Lord's farewell discourse is, "If ye love me, keep my commandments." We must not question or reply or excuse ourselves. We must not pick and choose our way. We must not think that obedience in one direction will compensate for disobedience in some other particular. God gives one command at a time; if we obey this He will flood our soul with blessing, and lead us forward into new paths and pastures. But if we refuse we shall remain stagnant and water-logged, make no progress in Christian experience, and lack both power and joy.—*F. B. Meyer, D.D.*

* * * *

ONE of the most profitable exercises in which our pastors may engage is teaching our people the true definition of education. After having learned what real education is, our people must accept the conclusion that no church, whatever its name, that fails to strive to give an education equal to the fullest and highest demands can be truly religious and Christian. Then a gift to education will be as sacred as a gift to foreign missions, church extension, the Sabbath school, and other primary interests. Then our people will give in such a way as to enable the Church to take her place of primacy among the the educating forces of the world.—*Nashville Advocate.*

International Sunday School Lessons

CHRISTIAN WORSHIP

God is a Spirit; and they that worship Him must worship in spirit and in truth.—John 4:24.



OUR notions of the worship of the early church must be constructed out of the scattered notices descriptive of different stages in the history, and different churches present different phases of development.

"The *time* was clearly the Lord's Day both by the Jewish churches and by the Greek. The daily meeting of Acts 2:46, was probably not continued, no mention occurring later. There are no references to yearly Christian festivals, though the observance of the Passover and references to Pentecost to commemorate the gift of the Holy Spirit argues for their early use.

"The *place* was of course at first in private houses, and the earliest form of Christian architecture developed from this model. It appears that there were two meetings, a public and private. The public worship was open, informal and missionary, as well as edificatory. The unconverted, inquirers and others, were expected to be present, and were frequently converted in the meeting. It resembled much more closely an evangelical 'prayer and conference meeting' of to-day than our own formal church services. There is no mention of official ministrants, though the meeting seems to have been under some loose guidance. Any male member was free to take part as the Spirit might prompt, especially in the line of his particular 'spiritual gift' from God, although one individual might have several, as Paul himself. Largely developed on synagogue lines, but with a freedom and spirit, the latter must have greatly lacked. It was composed of:

(1) Prayer by several, each followed by the congregational 'Amen.' (2) Praise, consisting of hymns composed by one or another of the brethren, or coming down from the earlier days of Christian, perhaps Jewish history. . . . Praise also might take the form of individual testimony, not in metrical form. (3) Reading of the Scripture must have followed, according to the synagogue model. (4) Instruction, teaching for edification. (5)

Prophesying, when men, believed by themselves and by the church to be specially taught by the Holy Spirit, gave utterance to His message. (6) Following this, as some believe came the 'speaking' with tongues,' perhaps fervent and ejaculatory prayers 'so rugged and disjointed that the audience for the most part could not understand' until some one interpreted. The speaking with tongues, however, comprised praise as well as prayer, and the whole subject is enshrouded in mystery. (7) The meeting closed with the benediction and with the 'kiss of peace.'

"The 'private service' may have followed the other, but seems more likely to have been in the evening, the other in the morning. The disciples met in one place and ate together a meal of their own providing, the '*love feast*' symbolizing their union and fellowship, preceded or followed by prayers, and perhaps interspersed by hymns. Then followed the 'Lord's Supper' itself according to the directions of the apostle.

"The classical passages for Christian Worship are 'God is a Spirit; and they that worship Him must worship in spirit and in truth,' (John 4:23, 24); and (Phil. 3:3), 'who worship by the Spirit of God.' These define its inner essence, and bar out all ceremonial or deputed worship whatever, except as the former is, what the latter can never be, the genuine and vital expression of inner love and devotion. Anything that really stimulates and expresses the worshipful spirit is so far forth a legitimate aid to worship, but never a substitute for it, and is harmful if it displaces it. The texts cited also make of worship something far deeper than the human emotion or surrender of will; it is the response of God's Spirit in us to that Spirit in Him, whereby we answer 'Abba, Father,' deep calling unto deep. Its object is not ingratiating, which is unnecessary, nor propitiation, which has been made 'once for all,' nor in any way 'serving' the God who 'needeth not to be worshipped with men's hands' but it is the loving attempt to pay our unpayable debt of love, the expression of devoted hearts. It is not a physical act or material offering, but an at-

titude of mind. The public worship of God in the presence of His people is a necessity of the Christian life, but in spiritual Christianity the ceremonial and

outward approaches, if it does not quite reach, the vanishing point."—*International Standard Bible Encyclopedia*. Vol. 5, p. 3111-2.

Prayer Meeting Service

BY A. WILLIAM LEWIS, B.A., B.D.

August is the month of vacations and of Nature. It should be one of refreshing thought, not so deep as high. The ideal is to have fellowship with God as Adam did in Eden in the cool of the day, as Jesus did in the hills of Galilee or of Gilead.

DAY AND NIGHT

PSALM 119.

 HIS is an era of knowledge. Nature and History, Geology and Revelation agree, if we understand them aright. "Come and wander with me into regions yet untrod, and read what is still unread in the manuscript of God."

Material, physical truth is revealed by the day and night. Geometry proves the wonderful properties of Nature; and the Bible demonstrates the yet more wonderful and important truths of morality. The day and night prove the orb and its orbit. The day reveals the beauties of Nature and its uses, suggesting that the day of life is the time to work. The night reveals the stars and moon; so sorrow brings out many beauties and purposes of grace. The clouds by day may be dark but essential; and they owe their very existence to the fine dust of the air, for a speck is necessary as the nucleus of a drop of water. Think of the rain, the color, and the glories of the sunset sky. By spectrum analysis we know the materials of star dust from the kind of light it gives. They are still a pillar of fire to those that understand. The return of the seasons also proves the order of nature and the regularity of God. The rainbow is His pledge, sealing His promises. All nature is the work of God, embodying His thought and His purposes for man. We may read between the lines. If God made the universe for man, and gave His Son, what kind of men should we be? This life has its night of gloom and mystery, but Heaven is all *day*.

"ABBA, FATHER"

ROMANS 8:12-17.

LIFE depends upon our relation with God; and this depends upon the degree of the spirit of the child. Only when we realize practically that God is our Father, can we live in closest fellowship and in fullest life. The spirit of adoption gives us the secret by which we learn to read the mystery of Providence and work out our highest life. It is not enough to say, "Abba, Father"; but we must absorb the truth and weave it into the fabric of our life, by experience.

We get glimpses of the Fatherhood of God in the Old Testament; but it never seemed to grasp the multitudes, until Jesus came and taught it and lived it. We receive this spirit when we open our heart to receive Christ. He brings with Him His life, imparting it to us by His creative power. We get in touch with creative power. We get in love with Jesus, as we sympathetically study His life, and think of His divinely handsome face, His courteous manner, His kindly words and actions. This love brings into our life the spirit of adoption.

Having the spirit of children, we delight to do the Father's will. We know His will is best. We owe it to Him. We are constrained by love. If thus responsive we clean up our life, from anger and evil passions and bad habits. We are not merely negatively obedient, but actively, energetically, enthusiastically: We love to worship God in secret and in the companionship of other children of the Father. When death comes we see it is the call of the Father to come *home*.

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PRECIOUS PROMISES

2 PETER 1:1-11.

WHAT are God's promises worth to you in every day life? Do you get any real value out of them? Are they worth more than Liberty Bonds?

The Bible is full of great things; but the best of all are the promises. Are they "scraps of paper?" God is Honor. His promises are "yea and amen" in Jesus Christ. The promises are God's checks, for you to fill in and cash. His credit is good. Is your faith honoring to Him? We honor by cashing the checks. So many slight His pledges, and leave the Bible a closed and sealed book. Suppose a commercial traveler had the word of the head of the firm to go to certain places and do certain things, and to draw on them for all that he needed, to fittingly represent the firm. Would it be sensible or acceptable for the agent to tramp the roads, barefoot and ragged and beg for his bread? Many Christians do this spiritually.

We might spell the word *p-r-o-m-i-s-e*. Every letter stands for something worth while. P stands for Providence; R for Right; O, for Offering; M, Mercy; I, for Ideals; S, for Safety, and E, for Eternity.

God promises *life*, Rev. 2:7, *wisdom*, James 1:5; *power*, 2 Cor. 12:9; *Greater Things*, John 14:12; *Indwelling*, John 14:23; *Eternal Reception*, John 14:3.

The promises of God are worth to us what we take out of them by faith. The mill gets from its pond the water used in its flume. The tree gets from the soil what it absorbs. The child in the home gets fulness of life in proportion to its faith in and obedience to the parents.

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"LAUNCH OUT"

LUKE 5:1-II.

VENTURE is always a large element in success; and it is characteristic of today.

It has been true of nations in the past. The successful nations have launched out into the world and followed their citizens and established colonies. In this Great Britain has been by far the most successful. Two years ago America launched out into the great war; and the results have justified the venture, for it has brought peace to the world.

Venture is true of the United States. It was founded by venture, when our Fathers crossed the unknown seas. It ventured to declare our Independence. It ventured in the Civil War for the Union and for Freedom. It has ventured for Prohibition. It has ventured upon a

grand scale of shipbuilding; and this will be profitable in times of peace.

The Church ventured in Mission work. The Foreign Missions of the Church have awakened the world, and created such a sentiment that a score of nations were willing to go to war to secure peace. This venture has brought Japan to the front, has aroused China, has vitalized India, has healed "the open sore of the world" in Africa. Now we read of the Lure of Africa.

The missionaries ventured all, in going to heathen and pagan lands. When one was killed others volunteered to take his place. In Erromango Gordon of P. E. I., Canada, fell. His brother at once offered and was sent to fill the gap. He, too, fell. Then Robertson went, and his life was spared and Erromango became Christian. Launching out may be the highest heroism.

The young are sure to launch out. They must leave home and its safeguards, but, if they become Christian before they leave the home, they are immune. We must launch out in character and the immortal life. This is infinitely more important than going West or to the big cities to find success. Accepting Christ to many has been a leap in the dark; but at once it became light and security and a new life. We need to launch out in spirit, and try more and more to be kind to the unkind and ugly. We need to launch out more and more in service. Only a beginning has been made. In death we venture far, but it is the greatest and gladdest venture of life. "Even though I walk through the valley and shadow of death, I will fear no evil; for Thou art with me. Thy rod and Thy staff, they comfort me."

* * *

The Gospel is the hope of the world. It is the only hope. It is the all-sufficient hope. It is the hope of the individual. "There is none other name under heaven given among men, whereby we must be saved." It is doing its work before our eyes today. It has lost none of its power. We do not need to go back to ancient history. One might believe in Him for what He does—*James I. Vance, D.D.*

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Many men owe the grandeur of their lives to their tremendous difficulties.—*Spurgeon.*

OUR SERIAL

When Elijah became
Mayor of New York*By JAY BENSON
HAMILTON, D. D.

PART II—THE CONTAGION OF RIGHTNESS

CHAPTER 6.

The Red Light District.



PASTOR of a Mission church in the "Red Light District" was seated in his study in his church. The doorbell of the side entrance, which led to the study, rang in a continuous peal. When the door was opened a woman entered and rushed to the pastor's room. Without waiting to knock she sprang in and fell at the pastor's feet in a fit of hysterical weeping. She sobbed and shrieked:

"My daughter Minnie! My little Minnie! Oh save my Minnie!"

It was several minutes before she could be quieted sufficiently to relate her story. Her daughter, Minnie, whom the pastor knew as one of his Sunday School scholars, had been dragged by force into one of the low dives as she was passing the door on her way to school. She was a bright, pretty, modest girl of sixteen, in whom the pastor had taken a deep interest. Thoroughly alarmed and in a white heat of wrath he hurriedly accompanied the mother to the police station. She told the police captain her sad plight, and plead for his immediate aid to save her daughter.

"Woman, get out of here. I have no time to waste with such as you."

When she began to cry and plead for help, with grief and terror almost overwhelming her, the captain shouted:

"If you do not get out of here I will lock you up for disorderly conduct."

The minister in a ringing voice exclaimed:

"This lady is a member of my church. Her daughter is a member of my Sunday School. I demand that you immediately grant this mother's entreaty to save her daughter from ruin, and possibly death."

The captain said with anger and contempt:

"Do you expect me to believe that in the daytime, upon a public street, a girl or a woman could be dragged into a vile house? You pretend to be a minister, if you are one, you do not need to be told that very few women, who live in this district have to be dragged to vice. Most of them do not have to be invited twice. There are plenty who are willing to do all the inviting themselves."

He added a vile remark in personal insult, with brutal insolence. The minister half raised his hand to avenge the insult with a blow. Quickly calming himself, he replied:

"I will go higher, as you will find to your cost. Come, my sister, this is no place for you."

Taking her by the arm he led her out of the station to the street, weeping as if her heart would break. A passing cab stopped at the sound of the woman's grief. Miriam Lee, who recognized the pastor, leaned from the cab and asked the cause of the trouble. She was told the story in a few burning words. Her cheeks paled, and her eye flashed. Her lips closed determinedly as she turned to the man by her side in the cab.

"Elijah, here is work for you!"

Elijah sprang out, lifted the woman into the cab, and taking his seat by the driver told him to drive with the utmost speed to a given street and number. Upon reaching the place, Elijah hurrying to the door was followed by the two women. A man on guard disputed their right to enter. Elijah thrust him to one side. The man aimed a vicious blow with a heavy club at Elijah's head. Dodging the blow, Elijah struck out straight from the shoulder. The man went down in a heap as if he were shot. Stepping over him, Elijah sprang up the stairs toward a room in which he heard scuffling and muffled outcries. The door was locked, but one thrust from Elijah's shoulder tore it from its hinges and he sprang in.

Minnie was struggling in the grasp of a man who had torn her clothing into strips as she stubbornly, and with fierce vigor, battled for her honor and her life. The man released the girl and turned upon Elijah with a savage oath. Elijah struck quickly and the man went down with the oath still upon his lips. The girl with a shriek of terror fell fainting in her mother's arms as she sobbed:

"Oh save me, mother; save me!"

Elijah spoke sharply:

"We must get to the street immediately, follow me."

He seized the fainting girl in his arms and started down the stairway, closely followed by the mother and Miriam. As he reached the foot of the stairs, he saw the hallway was filled with men, who with savage oaths disputed his way to the door. Thrusting Minnie into the arms of Miriam, he spoke sternly:

"At the peril of your lives, do not be separated from me."

Taking a peculiarly shaped whistle from his pocket he blew three shrill sounds, and dashed into the crowd of men. Never did his gigantic strength serve him to better purpose as he ploughed his way through and over the fighting, snarling mob. The women closely followed him with Minnie, as he pushed his way to the door. The hall floor was covered with men badly bruised, many of them senseless, who had gone down before his powerful blows. The last man to oppose him was the man he had met upon first entering the door. A giant in size and armed with a larger club than before, his face glowed with the fierce fire of furious hatred because of the knockdown blow he had already received. Just as his arm was about to descend with a blow that might have insured broken bones for Elijah, a hand from behind the man seized him by the throat. A shove and a wrestling trick at his feet dashed him helpless to the floor. A plainly dressed man, who had so opportunely come to Elijah's aid, spoke a sentence to him in a low tone. The women were hurried to the cab. Just as the driver was about to start, a policeman came running up the street, swinging his club. He seized the horses by the reins and shouted:

"You are all under arrest!"

Another policeman tore open the door of the cab and attempted to seize Minnie. Miriam thrust him back fiercely. He lifted his fist to strike her. Elijah leaped from the top of the cab and thrust himself so swiftly and powerfully between the cab and the policeman, as to topple the latter flat upon his back upon the sidewalk. Springing to his feet he drew his club and swore with bitter oaths. Elijah drew back his coat and displayed a badge of gold. The up-lifted arm, still holding the club aloft, instantly dropped to his side. He made an awkward attempt at a salute, and stood mute in amazement and consternation.

"You have been drinking," said Elijah, sternly. "You have just come from the saloon, where you have been neglecting your duty. Report yourself to your station under arrest."

Turning to the policeman who had seized the horses and was still holding them, he said with sharp emphasis:

"Enter that house with the men whom I will place under your charge. Arrest every man and woman in it. Lock the house, place a guard over it and take your prisoners to the station."

Turning to the man who had so opportunely come to his aid in the hall, he said quietly:

"Take from your squad as many as you need to carry out my order. If anyone resists or refuses to obey you, show your badge and strike so one blow will be enough."

One sight of the gold badge that Elijah's representative now displayed, accompanied by the club he held with a firm grip was sufficient to insure prompt and perfect obedience. A half dozen men, all dressed in plain clothing, but powerful and determined looking, who had gathered about Elijah as if by command, were detailed as deputies to assist the policeman. The mob that filled the street were dispersed by a few sharp words of command from Elijah. The patrol wagon dashed up and every inmate of the house was soon on the way to the

station. Elijah ordered the cabman to take Minnie and her mother to their home. Miriam offered to go with them and see that they received proper care and protection. At a sign from Elijah a man took his seat by the cab driver and accompanied them. Elijah drove to the police station with the pastor of Minnie. He found the captain raging like a demon as he listened to the reports of his men. Elijah stepped to his side and showing his gold badge, said:

"This clergyman, pastor of a nearby church, has told me his experience with you. You will turn over the station to your lieutenant, who will carry out my instructions. I will report you for misconduct, and myself, with this reverend gentleman's assistance, will try and give you a lesson and see if that will either make you a better policeman or will put a better one in your place."

As Elijah and the pastor stood by, the arrested men and women were all quickly sent to their cells. They then went to the office of the inspector. The pastor related the occurrence and was heard with kindness and deep respect. Elijah briefly related the story of Miriam's inheritance of the Red Light District and her determination to make it the White Spot of Manhattan, and solicited the aid of the police department. The officer was a devout Christian gentleman, and listened with intense interest and earnest sympathy. He pledged the unfaltering aid of the police.

Every city paper contained a full description of the experience of Minnie and her mother, and their pastor. The insulting words of the captain were given verbatim and the announcement of his speedy trial was welcomed by the whole city at large. The Red Light District was exploited by a number of reporters, and the conditions were portrayed in most lurid colors.

When Elijah called at Miriam's hotel to learn how she had succeeded in her errand, he found her with a white face and wet eyes, studying a map of the city. She pointed to a cross which she had made at a number on the map which she had written. She said with a sad and sorrowful voice:

"It breaks my heart to find that the house you have just raided is my own. As owner, I am partner in the crimes which have been committed there and in every other house of sin and crime which I own in the Red Light District. God help me to make this Red Light District the White Spot, about which I am hourly dreaming."

(TO BE CONTINUED)

Editor's What Not

The Wellhausen Swan Song



AROLD M. WIENER, the learned Hebrew lawyer, of London, has placed the literary and religious world under a great obligation to him by his writings in defence of the Old Testament. One instance alone throws an illuminating white light upon the secresies and deceptions of so-called scholars that goes far to discredit the whole critical theory and practice.

The victim of the vivisection was Reverend Principal John Skinner, D.D. He was the author of "A Critical and Exegetical Commentary on Genesis," which Mr Wiener declared to be "a grave misnomer." "Regarded as a whole, the book mainly a great and laborious collection of the guesses of a particular school of Biblical students, made by a writer who has some literary feeling and is not devoid of humor, but entirely lacks originality and critical power, has no acquaintance with the methods of scientific textual criticism and not the vaguest idea of what independent research means. The British theological schools have unhappily been reduced to the level of an intellectual satrapy, of the German Empire, and those who lead them have never been taught to think for themselves."

The average reader will not be able nor willing to follow in detail, even briefly, the scholarly dispute between these literary combatants. We can all fol-

low easily and understand perfectly, statements relative to true or false witness with regard to unquestionable facts. Mr. Wiener calls attention to this feature in these words, "Unfortunately there are other and even less pleasing features which justify the title I have given this article, 'The Swansong of the Wellhausen School.'" In few and plain words, the lawyer charges the author with misstating facts, revealed by textual criticism, exaggerating very largely the truth of the critical theory of the Scriptures.

The lawyer made many attempts to have the misstatements corrected. The appeals were made to the author and to the editors of the *Commentary*, Prof. Driver and Prof. Briggs. All were in vain. The author persisted in repeating the false statements after evidence of their falsity had been shown him.

The lawyer relates something of his experience as follows: "I find that the Wellhausen theories are supported by a large number of professors in various parts of the world, who have enormous power by virtue of their positions, the number of their supporters and the extent to which they and their supporters control the general and technical press. That power is used with the utmost unscrupulousness to prevent any opponent of theirs from getting a fair hearing and to induce their pupils and the general public to believe that their theories are unchallengeably true. There are many ways of being dishonest, and as a rule the critics use more caution than Dr. Skinner has done; but with a few striking exceptions they fall as far short of the standards of conduct observed by honorable laymen as does Dr. Skinner himself."

A voluminous correspondence between the lawyer and the editors of the *Commentary*, Prof. Driver and Prof. Briggs, failed in having the false statements corrected before appearing in the *Commentary*. The lawyer added "the net results of all this is to show, beyond any possibility of doubt, that the general editors of the *International Critical Commentary* have belied every principle of scholarship, and even of honor, in violation of the very doctrines that one of them has accepted and striven to propagate throughout his life. To all appearance they have as little compunction about deceiving their readers as a fraudulent company promoter has about deceiving the public whom he hopes to despoil. . . . I feel that the time has come when their conduct has passed all reasonable limits, and it is a public duty to say so. If men who should be, and profess to be, servants of truth, undertake to abuse their position by deliberately propagating falsehood, a time comes when it is necessary to denounce them publicly as falsifiers who would never dare to enter a witness box to sustain their allegations on oath and under cross-examination. . . . I once wrote to Dr. Driver, for the information of the general editors and Dr. Skinner, that, if the latter brought an action for libel against me, it would be the end of the school of Astruc in England, and I now repeat this statement for the information of a larger public."

Of course there was no suit for libel. It is much easier for a pseudo scholar to write what he knows is not true, in the quiet of his study, where he feels secure from question or attack. But when he faces a learned lawyer who knows not only Human Law, but the Divine Book, who has the courage of his convictions, cross-examination is not to be lightly invited. Courts have the uncomfortable habit of requiring a witness to tell the truth, the whole truth and nothing but the truth. They have also the very unpleasant custom of not requiring a witness to be proved a general and habitual liar. Once is sufficient. The legal principle, "Once a Liar, Ever a Liar," bars the false witness immediately and forever from further evidence relating to the matter. That would mean no more *Commentary* writing.

This may be ancient history, but it is true history and may be found in the *Bibliotheca Sacra* and in the volume by Wiener, "*Pentateuchal Studies*," published by the *Bibliotheca Sacra* Co. The *Commentary* still goes its way interpreting the Word of God. Its falsities, now exploited, as the latest results of Modern Scholarship, are taught in Theological Schools and Universities of Orthodox Denominations, in every Christian land.

If Skinner had sued Wiener! We might have a Columbia-Victor Record of the Wellhausen Swan Song!

The Hun's Forefather



UN is a name and a type. As a name, the Hun, was an obscure, nomadic race, barbarous and cruel, of repulsive appearance. As a type, he is the most striking personification of the Kultur which has the cunning of a demon and the cruelty of a tiger. He typifies the antagonism to all that is true, kind, good and pure. Paul must have had a bitter experience with the Huns of his day. He quotes a "prophet of their own," as characterizing them as "always liars, evil beasts, slow bellies." He adds as his own testimony, "This witness is true." (Titus 2:12, 13.)

The Hun of today has one specialty that is left to him by all honorable, truthful and religious minds. He has become the universally acknowledged leader in the assaults upon the Holy Scriptures. He has left no wicked scheme untried in the past. He hesitates at no falsehood, trick or deception today, in deriding, discrediting and dishonoring the Bible as the Inspired Word of God.

Christianity had scarcely taken on the character of one of the world's Holy Religions, before the Hun appeared. The *Encyclopedia Britannica* fixes the date about 150-180 A. D. His name was Celsus. The title given his assault upon Christianity, proves him fully entitled to be named Hun. His *True Discourse* does not contain the faintest semblance of truth.

"It showed great philosophical and critical powers. He takes note of almost every objection which has been brought against Christianity, and his position is substantially that which is assumed by the scientific opponents of Christianity in the present day."

He prepared the way for his disciples of the centuries that followed, to lay stress upon the untruthfulness of the Bible story of Jesus' birth. He described "Mary as divorced from her husband, and wandering about, falling in with a Roman soldier, Panthera, who was the father of Jesus."

Thomas Jefferson, author of the Declaration of Independence, was a great Bible student. He revised the story of Jesus' birth as recorded in the New Testament, by omitting all the miraculous events. It may be found in the "Jefferson Bible." He gave as his only explanation that he "omitted every verse or paragraph that to his mind was ambiguous or controversial, and every statement of fact that would not have been admitted as evidence in a Court of Justice."

Prof. Kent, of Yale, by exercising the rare gift of *distinguishing*, "separated the oldest New Testament records from the later variant accounts which blur or conceal the original portrait." Strange to say, he achieved the identical results obtained by Jefferson. The Miracles were all gone. Both of these eminent men would have been greatly embarrassed to explain how they discovered the secret revealed by Celsus two thousand years before.

Celsus was not satisfied with traducing the Holy Child and the Virgin Mother. He romanced concerning Creation. "In these arguments we have a remarkable anticipation of many of the points which come out in the Darwinian discussion."

Darwin and his disciples and imitators would have found it a serious embarrassment to be compelled to acknowledge that their great scientific discoveries were but thinly disguised cribbing from the Pagan Philosopher, 150-180 A. D. It is very significant that we find through all these centuries the most common and potent assaults upon the integrity of the Scriptures, are only bare-faced, stupid, silly, *lying*. We need not be surprised if after careful examination we learn that nothing has ever excelled in that particular, the *Hexateuch Hoax*.

The Ancient Pagan Philosophy may still provide further novelties for Modern Scholarship, if it can get its courage up to draw a bit upon the storehouse of Celsus.

"In exhibiting the superiority of the Greek doctrine over the Christian doctrine, Celsus points to the circumstance that the Greek appeals to reason, but the Christian cries out, 'Believe, believe.' The doctrine of the Son of God, was borrowed from Plato. The Devil owed his origin to a distortion of a Greek opinion. He contrasts Greek and Christian doctrines of a future state, and speaks of the resurrection as a ridiculous belief. He maintains that the demons are subordinate

ministers of God, and that therefore any worship paid to them is worship also of the Supreme God Himself. Especially the Christians have no good reason for objecting to such worship, since they already worship a dead man."

The New York City Church that has dropped Christian from its title, has before it a great opportunity. If it will fall back on Celsus as its teacher, it may achieve a bit of temporary advertising almost equal to that achieved by several of its passing articles of religion inspired by the war. Manhattan has room for an altar and church for the worship of the Good Lord and the Good Devil.

Modern Scholarship! Forsooth! Pagan Rot! Coleridge counted in Cologne two and seventy stenches all well-defined. How would he describe one, 2,000 years old, that was rank at the beginning?

"The Pagan Conscience"



THE *International Standard Bible Encyclopedia* has a most striking article on Conscience. We borrow from it a trifle now, and will do so more freely later:

"The Conscience was identified in the ancient world. The rise of a doctrine on the subject belongs to the period when the human mind, being shut out from public activity through political changes, was thrown back upon itself and began to watch closely its own symptoms. The word has a specially prominent place in the philosophical writings of Cicero. Strange to say, it does not occur in the Old Testament; but, though not the name, the thing appears there frequently enough. On the very first page of Revelation, the voice of God is heard calling among the trees of the garden (Gen. 3:8); and, in the very next incident the blood of Abel cries out to heaven from the ground (Gen. 4:10).

In the New Testament the word occurs with tolerable frequency, especially in the speeches (Acts 24:16, etc.) and writings of St. Paul (Rom. 2:15; 9:1; 13:5; 1 Cor. 6:7-12, etc.)

In the first reference we find a vivid picture of the Pagan Conscience.

"When the Gentiles, which have not the law, do by nature the things contained in the law, these, having the law, are a law unto themselves. Which shew the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the meanwhile accusing or else excusing one another" (Rom. 2:14, 15).

This plain statement of the case leaves little to choose between those which have the law and those which have it not. No sane person is left in ignorance of what is right and what is wrong. We have often wondered if men were governed by the law written not with ink, but with the Spirit of the living God; not in tables of stone, but in fleshy tables of the heart, the world would not be much better off than now, when a majority scout all law. The conviction of the sinner would be as instant, convincing and excuseless as now, when the chief defense is not ignorance, but some silly excuse unworthy a child.

The Pagan Conscience would make it impossible for a Christian Bishop to set apart for the Holy Office of a Minister of God, a Man, with the injunction to "banish and drive away all erroneous and strange doctrines contrary to God's word," when the ordination sermon by the bishop had inculcated the same destructive doctrines. To suggest such an incredible incident would be not merely insulting but revolting.

The Pagan Conscience would make it impossible for a Christian Minister, having given the above pledge in these words, "I will by the help of the Lord," to so misinterpret the teachings of the Scriptures as to make them endorse the Hun Theology. To intimate that a sane, honorable, holy man of God could be guilty of such malversation would be resented by sinners as unthinkable.

The Pagan Conscience would make it impossible for a Christian gentleman or lady, if asked, when admitted to church fellowship: "Will you believe and diligently study the Bible as God's Holy Word and in all things strive to make it the rule of your life?" To reply "God helping me, I will," and then as a Sunday School Teacher to speak disparagingly to children and youth of the Scriptures and

teach them that it is not divinely inspired but only of human origin and without authority in either faith or practice. The inventor of such a vile slander as this accusation would be rebuked as a shameful and vicious villifier.

A multitude of generous, devout laymen are responsible for the care and disbursement of Trust Funds. They are well informed as to their duties and the requirement of the law. They would resent the intimation that they could possibly be guilty of violating the penal code relating to that duty. And yet how many, knowingly and repeatedly, use funds contributed or bequeathed for the maintenance of orthodox schools, publishing houses, and churches, for the dissemination of doctrines that would put all of these beneficiaries out of business if it accomplished its plain intent and purpose. A treasurer of a large Orthodox Church asked for advice. He said he collected annually a large sum of money for the support and work of his church. The new minister had little by little introduced the New Thought as it was termed, until the teaching was now almost wholly destructive of the creed of the church relating to the Scriptures. He was startled when advised to ask a lawyer to interpret the Penal Code touching such disbursements. A Pagan Conscience would be cheaper, surer and afford instant relief.

Every instructor in an orthodox institution of learning secured the position as the result of the belief that he was sound in his faith regarding the Bible as the Word of God. Multitudes are but echoes of the Hun Theologians who advocate the most destructive rationalism. The students, if they are influenced by their instructor's teaching accept the new interpretation and are lost to the faith of the parents and themselves become propagandists of German theories. To this more than anything else we owe the wide-spread and rapidly growing indifference to and rejection of the Bible as the Inspired Word of God in all lands. A Pagan Conscience would interdict both college instructor and college student from their dangerous and deadly seed sowing.

Jesus and the Book



WE have taken liberty with our associate editor under this heading. He stands at the head of the preachers of the metropolis in a multitude of things. His great church is a throne of power. His trumpet never has an uncertain sound. It is refreshing in these days when it is counted *good form* to be a little "off color" in doctrine, to win the approval of "the groundlings," and *catch a crowd*, to know that the most conspicuous pulpit of all, never apologizes for God nor *skimps His Word*. We have called attention to the latest scheme to discrown Jesus, page 330. It is to revive His Gospel as He preached it and let Him speak as *a man to men*. The only way to do it, however, is to cut out the story of His Birth, the record of His Miracles, the text of His Sermons, the tragedy of His trial and execution, the glory of His Transfiguration, the exaltation of His Resurrection and Ascension.

Even then with nothing but a blank book remaining, with every word blotted out, twenty centuries of Christian civilization renew the vanished record. The only spot on the face of the globe fit to live and die in, is under the illumination of the Cross. Read Dr. Burrell on *Jesus and the Book*, page 330, and hear him echo Jesus' own proclamation "I that speak unto thee am he."

We have taken liberties with another good friend of the Word of God. By permission of the publishers, G. H. Doran Co., page 303, we quote in our Library Table, from "Jesus as He Was and Is," by Dr. Samuel G. Craig. We needed the right word to say to the revilers of Jesus. We found it in Dr. Craig's book. In the light of his luminous putting of the facts concerning the conception of Jesus by Himself, by New Testament writers, the New Testament Church, and the Church Universal, the falsity of the slander is so complete that silence in hiding is the only resort. It is a mystery and a shame that men, who are indebted to the Christian Church for all they are and all they have, can so forget themselves as to crucify the Lord afresh and put Him to an open shame. We fail to discover any adequate reason that a sane mind could offer for such wanton betrayal of the Son of God. What crushing responsibility will rest upon these and all others like them, who not

only join the throng of the revilers of Jesus, but take with them, the foolish and ignorant who trust them and by their wicked words are led astray into equal guilt. The torturers who smote the blindfolded Lord and taunted Him by sneering, as they smote Him, "Prophecy, who is it that smote thee," are infinitely less guilty than Christian ministers who brand the Son of God as a liar and deceiver for claiming to be the Messiah, when He was only a mere man.

We know of no book touching so many places of strength, light and comfort in the life story of Jesus as Dr. Craig's. A careful reading will establish for life every honest mind in the acceptance of Jesus as being all He claimed to be. Their only comment will be to quote Thomas, whose heart smote him for the faintest doubt of his Master. He burst out, *My Lord and my God*.

Two Belated Corrections



OUR readers need not be told of the tangle resulting from our breakdown from "The Flu." The delay, oversight, and seeming neglect of correspondence and other matters, must be charged off to the account of Him who doeth all things well. If any matter has been neglected or overlooked, the Editor will be grateful for a reminder.

Two letters have been found recently, which evidently have not been attended to. A good friend of our work in the South called attention to the following clipping:

"There are strong probabilities that the two branches of the Quaker or Friend Church, the Orthodox and the Hicksite, will agree to forget minor doctrinal differences and unit. The movement now assuming headway, started at the war front, spread to England, and has now reached the United States. We may hear from a few other denominations now split into lamentable fragments."

He said: "I was raised an English Quaker—a member of that society for 70 years. During all that period I never heard of but one difference between the Hicksite body and the Orthodox Friends—that certainly could not be called a minor doctrinal difference, nor can, as I see it, the Hicksite body be considered Friends in any respect,—although they may adopt their dress and language and their views as to war oaths, baptism and communion.

"However important these matters may be, the split of Hicksites from the American Friends was on a still more important point—involving the deity of Christ. I understand them to be nothing but Unitarians, adopting in all other respects the manners and doctrines of Friends. Must we not, however, judge of a tree by its root and not by the shape of its branches. I have in my grounds a soap tree, (*sapindus marginatus*) which so far as the foliage and general appearance of the tree is concerned so perfectly resembles a walnut tree that no one could possibly distinguish them, but it differs at the root and therefore it bears no walnuts—so the Hicksite unit may resemble the Friend, but he will not bear fruit to the glory of the Redeemer if he does not recognize the deity of the Redeemer. Surely you cannot, and I am sure would not, call this 'a sect split into lamentable fragments on minor doctrinal differences.'"

The Editor regrets the oversight and gladly admits the correction.

Stevenson vs. Reade.

"I note in the February CHAMPION an error in attributing to Robert Louis Stevenson what should be credited to a far greater writer, Charles Reade. On page 8 of Reade's "Bible Characters" he pays the tribute which is wrongly attributed to Stevenson. Possibly Stevenson quoted Reade somewhere and the quotation marks have been omitted. The lines were written, probably 1883, and Reade died in 1884.

"Reade had more brilliant successes in fiction and was also a greater dramatist, some of his plays scored great financial success and are considered at the present time to be great hits. I think your contributor would be greatly pleased in the book I have mentioned and in the life of Charles Reade, written by one of his favorite actors, John Coleman.

"I congratulate you on the improvement which the magazine you edit exhibits, and predict for it a growing success."

It would be a great relief to know that every error could be so kindly detected and corrected. We thank both of these friends.—THE EDITOR.

* * * * *

The question for each man to settle is not what he would do if he had means, time, influence, and educational advantages, but what he will do with the things he has.—*Hamilton Wright Mabie*.

The Assistant Mail Clerk's Confidential Monthly Letter Home

CONFIDENTIAL

Reading, Pa., July 5, 1919.

MY DEAR BOB:

In my last I wrote I would say something of the little unpleasant occurrences here; so here goes!

You know the CHAMPION subscription is \$1.50 a year, in advance. At the end of the period paid for we enclose a notice or a bill in the CHAMPION of that month, which makes it plain that a renewal or a request to discontinue is awaited. But you have no idea how many good people pay no attention to these notices or bills. Not that they mean to be discourteous, most of them; they just overlook it.

Now there are two ways to deal with subscriptions. One is to automatically stop them off at the end of period paid for, and the other is to continue for a time to give a subscriber himself the opportunity to renew or discontinue.

At one time it was made plain by the Federal authorities that a subscription should be discontinued at expiration, but this order caused so much commotion that the authorities now made a ruling that a periodical may be continued for six months after expiration and that for these six months the subscriber is liable, giving him this opportunity to renew. And, this, I think, is about as wise a ruling as could be made, for there cannot possibly be a ruling that will cover every contingency.

But regardless of all his good intentions, believe me, the boss gets his, going and coming, and surely needs sympathy. He says if he had his own way he'd stop off every subscription at expiration; but he tried this plan out several times and each time with discouraging results. You know, so many of us are so forgetful and we overlook so much.

The chances are that if we stop off the CHAMPION for one who really overlooked renewing, we'll get a letter reproaching us for our lack of confidence and tact and are assured we'll never succeed unless we change our policy. He assures us we deal with an honest man—as honest as we are; that we must be awfully afraid we'll loose a cent; and I recall one letter in which the author said that if we didn't trust him to so small an amount we were not to be trusted—to put that in your pipe and smoke it! These letters always pain the boss for he is certainly generous to a fault.

I have employed my spare time lately on renewal statistics, and I find the boss is about right when he insists that 9 out of every 10 subscribers who say nothing at expiration of their subscription really wish to continue, but somehow “jest nacherly” overlook it. But how shall we know who is who unless these good people tell us! The boss would be the last man to want any one to take the CHAMPION unless he felt that he was getting full value—pressed down and running over. But, of course, he is as anxious to hold on to every subscriber as a man can be. He often says whatever we do we shall never antagonize a subscriber and give him the most courteous treatment possible.

But now though there are 9 out of every 10 subscribers who really wish to continue, even though they do not say so, there is that one out of 10 who does not wish to continue, but fails to tell us. My, there is where the dust flies! This one out of 10 will tell us if we had a conscience we would not try to force the CHAMPION on a poor innocent. But, mind you, this same innocent will accept every copy that is mailed him, and likely is happy in the thought that he is getting it, until he finds a bill enclosed in his CHAMPION. Then his righteous indignation is aroused and he'll tell us he doesn't feel he owes us a cent—not a cent! It always looks to me as if the person who tries to put one over on us in this way needs real downright religion.

Here is another of the little annoyances we have to contend with. However, this class isn't so large. An amiable subscriber will accept anywhere from three to six copies of the CHAMPION and will then sit down and take his pen in hand and will write to us to tell us just how much good he has gotten from the reading of the CHAMPION, but that he feels he must discontinue it for a time at least. He never enclosed the price of the numbers he accepts, and, of course owes, but with the sweetest disposition ever just asks us to discontinue. It never seems to occur to him that he owes for the numbers he accepted! If he remitted for the numbers he accepted it would be fair, but to request us to stop without offering to make payment, seems to me, to be the limit!

I just find I must now ring off, for other duties call me. More next month.

Yours sincerely,

PAUL.

INTERESTING LETTERS FROM OUR SUBSCRIBERS

"I have been wondering whether it be the right thing in such a case as that of the **BIBLE CHAMPION** needs, to outline the matter and its possibilities to a few men of large means, thus to secure the necessary funds, rather than to use the same time and energy in bringing in a few dollars from those who are able to afford but the few dollars. My suggestion may be without a true appreciation of the situation, but I incline to think that somewhere at rest there is a sufficient sum of money to meet the full requirement. Wishing only to help, I am yours sincerely."

"I am greatly pleased with your conduct of the **BIBLE CHAMPION**. The friends of the Holy Scriptures have great reason to be encouraged by the outcome and result of the Higher Criticism, so-called, and the 'New Theology.' The world owes the present awful catastrophe to the teaching and influence of the German Universities. Where else did the Kaiser and his Statesmen and Generals get their ideas? The Old Germany of Martin Luther and his followers is worthy of our highest respect. The New Germany of the University Professors is a curse to mankind. The Professors in our American Universities and Colleges will surely have to cease looking up to Germany for their ideas. Where else can they go now, but to the New Testament—to the teachings of the Son of God and His inspired Apostles! Then they will find the true Philosophy of Life and a Science which will endure forever. Their teachings will then coincide with the common sense of mankind, and will promote the peace, welfare and happiness of the world. Wishing you great success in your work, I am sincerely yours."

"The **BIBLE CHAMPION** for July has just come to hand. I am delighted with this marriage. The union of these two good magazines will make one of the very best magazines that can come to any preacher's table."

"Your Magazine fills a vacancy in these dark days and encourages one to hold fast to the old truths, irrespective of the critics."

"Your circular letter to the patrons of the **BIBLE CHAMPION** announcing its union or merger with the 'Sermonizer' has just come to hand, as well as a copy of the new Magazine under the old name, The **BIBLE CHAMPION**."

I wish to reply promptly and express my pleasure, the new and augmented hope which it inspires within me for usefulness and success in the future, and my congratulations to you for the relief it brings to you from the burdens of the merely clerical and managerial work of the publishing office, and the consequent leisure and opportunity it gives you for the editorial function, and for the prosecution of the very important work of reviving, reorganizing and putting new life into the old local leagues of the 'Bible League of North America,' and establishing other branches, or locals, in other cities of our land, by holding conferences in the way you propose, delivering your 'Parables' and promoting a constant, active co-operation between the local branches and the parent league at New York.

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